THE
MONTHLY REPOSITORY
OF
Theology and General Literature.

No. XI.] NOVEMBER. [Vol. I.

BIOGRAPHY.

A SKETCH OF THE LIFE OF THE LATE REV. LAWRENCE HOLDEN.

For the Monthly Repository.

THE Subject of this sketch was born at Bolton on the Moors, in Lancashire, in the year 1710. He received his education for the ministry at Warrington. He preached first at Whitworth, where he married the daughter of Mr. A. Whitworth, by whom he had a son and two daughters. Leaving Whitworth, he preached for some time at Doncaster, where he married his second wife, the daughter of Mr. John Slack, of Long Elmsel, by whom he had eight children. Soon after his second marriage, he was chosen pastor of a congregation of Protestant Dissenters, meeting at Maldon in Essex, with whom he continued as their minister nearly forty years. During this period, Mr. Holden published a volume of Sermons, which met with general acceptance. On this occasion, he received many testimonies of respect from some of the first characters in the Established Church. In the early part of his life, Dissenting ministers were much invited into the establishment, and frequently with considerable offers of preferment. Archbishop Secker, to whom he was well known, made very flattering proposals to him, which were respectfully declined.

His circumstances at this time, with an increasing family, rendered this no inconsiderable temptation; but he preferred his connection with the Dissenters, with all its temporal disadvantages, to that of a church supported by large emoluments, and great earthly splendour and power—a church which, although in one of its articles it asserts the sufficiency of the Scriptures, continues the imposition of unscriptural articles and creeds on its officiating ministers, and on all its members.

It may be here observed, that although Dissenters meeting on the great principles of religious liberty, and the right of private judgment, may consistently admit of difference of opinion, although uniting in worship, the members of the Established Church meet on the principle of strict uniformity in faith and

worship. The professed design of the English establishment is to prevent variety of opinion. Both ministers and people are, therefore, to be considered as in the presence of a God of truth, giving their unfeigned assent and consent to every thing contained in the Book of Common Prayer. How far they can justify this to their own consciences, we must leave: let them recollect the words of Christ—"Call no man master upon earth: one is your master, even Christ."

But to return to the subject of these memoirs. Mr. Holden was earnestly pressed to send one of his sons, who had received his education for the ministry among the Dissenters, for a year or two, to Oxford or Cambridge. With true liberality, for he never forced his opinions even on his children, he communicated the proposal, which was instantly rejected. The subject was afterwards renewed by a respectable clergyman of the Establishment, residing at Maldon, but with the same result.

About this time he was requested to take a few young persons for grammar-education. This excited the jealousy of a clergyman resident at Maldon, who had the endowed grammar-school, and the care of the library. As Mr. Holden had not subscribed, nor would subscribe, the articles then by law required of Protestant Dissenting ministers and school-masters, this gentleman was sufficiently illiberal to threaten, and was about to commence, a prosecution against him; but the subject of these memoirs was well known to the bishop of London, and had only to write to him, when it was immediately stopped, and this with a reprimand, not very pleasing to the person by whom it was so justly merited. This bigotted son of the church, however, from that time, behaved to the object of his jealousy with the utmost respect.

In the year 1763 Mr. Holden published his Paraphrase on Job, Psalms, Proverbs, and Ecclesiastes, in four volumes, for the use of families; and, in 1776, in two volumes, his Paraphrase on Isaiah. During his residence at Maldon, he was much persuaded by several Dissenting ministers in London, to offer himself as a candidate to supply the English church at Rotterdam, and he went over for this purpose; but here he did not succeed. This was probably owing to the great liberality of his sentiments, or the "crying sin" of heresy; for he had not the smallest tincture of Calvinistic divinity about him, and wanted what the foreign divines, and those of the Scotch church, call "unction." He, however, embraced this opportunity of enriching his library with the works of several of the most celebrated foreign writers. The use he made of them appears in his different paraphrases: these, at the same time, it must be allowed, are better calculated for the closet,

and for the examination of critical inquirers into biblical literature, than for the use of families in general. Mr. Holden's style was copious, flowing, and elevated; and this was so much his habit as to appear in his most familiar letters.

His excursion into Holland did not interrupt the harmony which subsisted between him and his congregation at Maldon, with whom he continued to live upon the most friendly terms 'till his death.

At different periods of his ministry, he was much afflicted with what is frequently the effect of a sedentary life, the stone. He bore the racking torments of this disease with truly Christian fortitude and patience. It was followed with an ulcerous disorder at the neck of the bladder, which at length, on the 4th of August, 1778, terminated his days.

The number of Unitarian Dissenters at Maldon had been for many years but small; and the principal supporter of the interest not long surviving, the congregation ceased to meet.

The known liberality of Unitarian ministers has led them, in past times, not to press their sentiments. In their public discourses they have very much confined themselves to morals, grounded indeed on the Christian revelation, but not immediately connected with their own peculiar opinions. The consequence has been, that the young have too often grown up without any direct information respecting the leading sentiments of rational religion. Carried away, therefore, by the current of the times, many of them have joined themselves to the religious establishment of their country. That time is now past: liberality and charity are still characteristic of the Unitarian; but he also sees the importance of supporting, in express terms, rational views of natural and revealed religion, as alone effectual against the equal attacks of infidelity and superstition.

Soon after his decease, Mr. Holden's place of worship was engaged by a number of persons of Calvinistic sentiments, who much abound in that county. They have taken down the old meeting-house, and erected on the same spot a new and elegant place of worship; but as ministers of that persuasion are generally more liberal and enlightened than their congregations, and as they allow themselves to read, inquire, and reflect, are, and must be, from time to time, either coming over to us, or converting their flocks, I by no means despair of hearing that the Dissenters at Maldon are become Unitarian. Examples of this nature are by no means unknown in the kingdom, and will be followed, as a spirit of free inquiry shall become more general in the professing Christian world.

May 8, 1806. F.

SOME PARTICULARS OF DR. PRIESTLEY'S RESIDENCE AT NORTHUMBERLAND, AMERICA.

LETTER III.*

To the Editor of the Monthly Repository.

SIR,

I may with great truth say, that it was a trait almost peculiar to Dr. Priestley, that he more frequently contemplated every thing in his circumstances that was pleasing and agreeable, than what was gloomy and distressing. It was this disposition that enabled him to manifest so much composure under his unmerited sufferings, and, when taking a retrospective view thereof, to compare them as the light dust of the balance to the many blessings he daily enjoyed.

From the hope of an intimate intercourse with Mr. Russel, the Doctor had sanguinely expected to reap much satisfaction, as they had previously agreed, before the latter left England, that wherever he fixed there the other would also live; but here he found the cup, which had been so copiously mingled with evil before, once again filled, and he upon whom he had fixed his heart destined to present the bitter chalice. You are well acquainted with Mr. Russel's capture by the French, on his voyage to America, and his subsequent detention in France. While he was in this captivity, Dr. Priestley, in conformity with their previous mutual wishes, fixed upon Northumberland for his residence, and immediately set about finding a temporary situation for Mr. Russel, which he happily did in the same town, and purchased a tract of land, with a house upon it, about two miles farther off, over which he placed a Dr. Watson as agent for his friend. When Mr. Russel arrived among them, the Doctor and his family apprehended nothing short of his settlement with them; but he rather chose to take a tour through some of the states, which led him in the end to fix upon a situation at Newtown, in Connecticut, whither he also invited the Doctor to follow him, who did not choose to accept the invitation, but was rather hurt at the proposal, as injurious to his interests, because he had fixed the several branches of his family around him, and expended all the property he had. This took place in the latter end of the summer, 1795. In the second and, I think, last visit which Mr. Russel paid the Doctor, while I was with him, an apparent coolness was observable in the former gentleman, who, instead of proceeding di-

* For the two former Letters, see pp. 393 & 505.

rectly to the house of his friend, put up his horses, &c. at the inn, whither Mr. Joseph Priestley was sent by his father to fetch his retinue. They staid a few days, one of which was a Lord's-day. I could not but observe the strong devotional fervour of Dr. Priestley, while engaged in the services of public worship on this occasion, nor forget the position of Mr. Russel, who leaned upon the Doctor's chair while going through them. I never before saw, in so striking a light, the excellence of the Doctor's familiar manner, which was so happily united with ardent piety, and the most rational views of religion. On the next day Mr. Russel left, but of the parting interview I was not acquainted.

I think it was some time in September that Mrs. Priestley was taken ill; and, as my wife was wholly taken up in attending upon her, I felt rather inclined to pay a visit to some of my English friends whom we had left behind us at Philadelphia. I set out on foot, and reached Harrisburgh on the second day, 54 miles from Northumberland, and nearly all the way through a wilderness. There I fell in with the stage-coach from Carlisle to Lancaster, which, though full of passengers, took me up. Among the passengers was a well-looking gentleman, who quickly accosted me, to know where I came from. I told him I was a native of England, but came immediately from Northumberland. This excited their notice, and caused me to become an object of their attention. "Well, then," says he, "I suppose you know Dr. Priestley."—"Yes," I replied. —"And what sort of a man do you look upon him to be?"—I told him, a good man. I found my reply had almost choked his utterance with disgust. "A good man!" said he, and then launched out into a field of accusation against him, and added that the judgments of God had overtaken him, and driven him from his country. I told him it was true Dr. Priestley had experienced some very heavy afflictions in his native country; that it was not the lot of good men to be always free from them; and that many valuable friends had come forward to bear a part with him, in so liberal a manner, that in respect of property he was more than compensated. He replied—"The devil is good to his own." Just at this time, the coach stopped at Elizabeth Town to water the horses, and several of us stept out of the coach, one of whom gave me a twitch by the coat to step aside with him. He desired me not to be afraid of the gentleman in dispute with me, adding, that he was a Presbyterian minister, just come out of the College of Carlisle, was going to New York to take up his letter of licence, and that he was an overbearing, despotic man. We re-entered the coach, and had not proceeded far before he

began to interrogate me again. I told him I had rather not say any thing more on the subject. He, however, professed more moderation, and said, in some respects he had a high opinion of Dr. Priestley, so that he would let religion alone; yet boasted much of the superlative excellence of the Calvinistic system, as being alone calculated to preserve the mind from falling into that wreck of infidelity so prevalent at that time. I told him Dr. Priestley had certainly a very different opinion of Calvinism, and considered it as very untenable ground against the attack of the common enemy, who had advanced against it in battle array, and in some instances appeared to triumph, and had, with some others, taken his stand upon the ground of a more rational and scriptural religion—a religion which has for its object of worship One God the Father, the eternal source of all good, who, in his infinite mercy, willeth that all men may be saved, and come to the knowledge of the truth. He asked me whether I believed Dr. Priestley preached the gospel? I said I believed so, I had heard him. "Pray, tell me," said he, "what the gospel is?" I answered—"In its general signification, I suppose it to be a revelation of good tidings to all mankind."—"Now," said he; "I will tell you what the gospel is," and then went over what he called the grand plan of redemption, where all the energy and wisdom of a heavenly council of divinities were called forth, to save a scanty quantum of a ruined world. I told him I conceived that gospel was not the result of his own study of the Bible, but one prepared for him, which in present circumstances he must subscribe to. At this he looked on me with seeming astonishment, when I proceeded and said, that I wished Christians could have unity with each other, though they could not see eye to eye. He scorned the sentiment, and said there was unity in hell. Lancaster appearing in view put a stop to any farther dispute. When the coach stopped at the inn, I was pleasingly surprised to see a gentleman stand at the door, of the name of Billington, from Philadelphia, a kind friend to me on my first entering that city. It was a meeting of reciprocal gladness. I told him I had been rather roughly handled, on the way, by a fellow passenger who could not endure that Dr. Priestley should be called a good man. Mr. Billington replied, he did not wonder at that: "And yet," said he, "he is a good man, and the more one knows of him, the better he will like him." This gentleman was a professed Winchesterian, and had attended upon the Doctor's ministry at Philadelphia the preceding winter. We staid at Lancaster all night; and it so happened, that Mr. Billington, my Calvinistic friend,

and myself, all slept in single beds in the same room. A warm dispute betwixt the two latter soon began, attended with much freedom of language and loud contention; and as they were pretty well matched, it continued some time, till a desire for sleep seemed to preponderate with us all. Next morning I embraced the opportunity of a spare saddle horse, to ride with a gentleman to Philadelphia, where I arrived on the ensuing day, and felt happy in my interview with my English friends.

On the second day of my stay, I received a letter from Mr. Joseph Priestley, containing the intelligence that his beloved mother was dead; and, as he was apprehensive I might be detained in the city, pressed me not to engage myself, and, as an inducement thereto, made me the generous offer of a joint concern with himself.

I found Dr. Priestley had been well received in the city by many, though there were some minds in which prejudice ran very high. One gentleman told me he thought the Doctor did not put on respectability enough, but made himself familiar with the lower orders, and had preached a discourse for the benefit of the Emigrant Society; and that one of the public papers was employed against him.

After staying a few days, I returned back to Northumberland, and found that the Doctor had broken up housekeeping, and was gone to live with his son Joseph. It being my intention to return to England the first opportunity, I followed his example, and went to live in the family during the winter. I assisted him in fixing his apparatus in his new laboratory, and he began to make some chymical experiments, but the winter setting in he prepared to visit his friends in Philadelphia again. He desired me and my wife to sleep in his bed, in a comfortable room, well stored with books, which he desired me to use at my discretion; but to be sure to read to the servants at night in the kitchen, and endeavour to keep them cheerful and happy. He afterwards took his leave of me, and I never saw his venerable face more. Happy himself, it was his constant wish and daily aim to see all around him happy likewise.

So far I trust I have proceeded according to your wishes; but as I have not touched much upon his conversation, demeanour, and several other topics, I leave them to my next letter, in which I shall endeavour to bring the subject to a close.

Your's,

WM. BAKEWELL.

MISCELLANEOUS COMMUNICATIONS.

ORIGINAL LETTER OF DR. DODDRIDGE'S.

To the Editor of the Monthly Repository.

SIR,

THE short letter inclosed for your Miscellany will afford a curious specimen of the religious taste of a former age. Such a taste let us not too severely censure, since a respectable scholar, even in our own times, I mean Mr. Good, can allow himself to contend for a spiritual sense of the Song of Solomon.

This letter came into my possession, among the papers of a deceased near relation, and is undoubtedly original, being in the writer's very peculiar autography. If your readers refer to the passage Cant. ii. 14. they will not be surprised that another text should be desired, especially for a funeral sermon. They will rather discover the complaisance, in which Dr. Doddridge was supposed sometimes to exceed, when he speaks of that chosen by his correspondent as "capable of so good an improvement." I am, Sir, your's,

Pontalc, Sept. 1, 1806. N. L. T.

Dr. DODDRIDGE *to Mr.* WILLIAM GLOVER.

DEAR SIR, *Northampton, Sept.* 14, 1742.

I have considered of the text you mentioned, Cant. ii. 14, and find it capable of so good an improvement, that I shall be very ready to oblige you with a sermon upon it; but I am fearful lest, considering how agreeable a woman Mrs. Glover was, some light minds, always ready to abuse Solomon's Song, should, at first hearing, interpret it with some such reference to her, as neither you nor I could wish, and perhaps a little reflecting on both. This is the opinion of a prudent friend, as well as my own; on which account I cannot but desire that you would please to choose another text, lest prophane mirth should be excited on an occasion of so much solemnity and distress.

I am, dear Sir, your very affectionate friend,
and sympathising humble servant,

P. DODDRIDGE.

I should be glad of your speedy answer.

DR. YOUNG'S OPINION OF HARTLEY'S OBSERVATIONS.

To the Editor of the Monthly Repository.

SIR,

FROM the massy "Correspondence of Richardson," with which the elegant biographical essay of its editor seems rather encumbered, I have copied the enclosed letter from the author of the Night Thoughts. I am persuaded that the judgment of such a person on so extraordinary a performance as the "Observations of Man," will be as acceptable to those of your readers who have not already met with it, as the subject is suited to the design of your Repository. Wishing you all possible encouragement in a pursuit so laudable, and tendering you any assistance in my power, I am, Sir, your's,

L—— I—— SELECTOR.

To Mr. RICHARDSON.

DEAR SIR, *May* 8, 1749.

When I was in town, I asked you if you had read Dr. Hartley's book. You told me you had not. I was sorry for it; for I have a curiosity to know your opinion of it. I have since read it a second time, and with great satisfaction. It is certainly a work of distinction; by men of distinction, therefore, it ought to be read. It is calculated for men of sense. I make no doubt but that it has its gainsayers; but therefore it is a proper subject for your discussion and discernment. So few books have any thing new in them, that those which have are entitled to our particular regard. All I will venture to say about it is, that there is no man who seriously considers himself as immortal, but will find his pleasure, if not his profit, in it. And if you are not one of those men, give me leave to say, you have greatly imposed on,

Dear Sir,

Your very affectionate and most humble servant,

E. YOUNG.

P. S.—It is evident that Dr. Hartley has thought for himself; a character without which no writer can be of any considerable value. And thus far the author I recommend to your perusal resembles yourself, which is a sort of bribe to you in his favour.

THE STATE OF PSALMODY IN UNITARIAN CONGREGATIONS.

To the Editor of the Monthly Repository.

SIR,

I am one of those who rejoice that proper zeal begins to shew itself among Unitarians, and that they are aware that

active exertions are as necessary in the cause of truth, as they have been to the cause of error. It will be no disgrace to the cause of truth, if we profit from her adversaries, and take the same methods to allure mankind to her standard, which have been used to obscure her beauty, provided they are such as derogate nothing from her sacred character.

I beg leave, Mr. Editor, to call your attention for a page or two to a part of our public worship which appears to me very much neglected, and in which almost every denomination of Christians have an advantage over us. I mean psalmody. I have frequently, Sir, in a pretty numerous congregation, heard the clerk singing this, and similar verses, very nearly alone:—

> "We'll crowd thy gates with thankful songs,
> High as the Heavens our voices raise,
> And Earth, with her ten thousand tongues,
> Shall fill thy courts with sounding praise."

Would it not be much better to have the singing left altogether out of our worship, than thus to have it burlesqued? I know many instances of people who attend Unitarian places of worship, who have good voices and understand music, who at home can both sing and play, and yet in a congregation never sing a note. But, in congregational singing, neither a good voice nor a scientific knowledge of music is necessary. The first and chief thing wanting is a disposition to join in this part of the devotion, and then there are very few persons, indeed, but have voice and ear sufficient to join in a plain psalm tune. To me, Sir, it has ever been a most delightful part of public worship; and when I pass by a place of worship, and hear hundreds of rational beings attempting the praise of their bountiful Creator, I feel more pleasure than attending the most sublime concert or oratorio, where every thing is done for hire. When this part of worship is left almost solely to the clerk, it becomes most insufferably dull; you are rebuked for your inattention in almost every verse, and reminded that that part of the service should be joined in by every person who has a heart to feel devotion and a voice to utter it.

I am not an advocate for select societies of singers exhibited in a front gallery, or crammed in a table pew, to astound you with their *fortes*, or captivate you with their *pianos:* nor do I delight in hearing the skill of an organist between every verse of the psalm I am singing, but I do love to hear a congregation unite as one man to sing the praise of their Creator, and without any false shame or distinguished aim at excellence, elevate themselves to devotional harmony. Among many denominations in our day, there are very few persons but what join to

the best of their ability in this part of worship. It gives animation and fervour to the aged: it is pleasant and attractive to the young: it gives an appearance of earnestness in our devotions, and casts a cheerfulness upon the whole service. It appears to me, that this backwardness in public singing has originated with the higher orders of society; and that they are silent either from diffidence or false shame, or that being accustomed to hear music and singing much better conducted, they despise, or affect to despise, the inferior melodies of psalmody. It should be recollected, that in a place set apart for the worship of our common parent, all distinctions in society should, during our stay there, be quite forgotten. No fashions should intrude themselves into our temples, no ideas of superiority into our thoughts: if we have no disposition to join in public worship, why do we attend? If we attend and do not join our voices, it appears as if we disapproved of the manner, or that we were very indifferent whether we praised God or not.

I have frequently been sorry to see those who could greatly assist in this part of public worship, employed in criticising the clerk; and those who thought they could not, employed in viewing their neighbours. It appears from the obstinate silence of such numbers, as if it was considered by them as a respite during the service, wherein to look at their watches and pull out their pocket handkerchiefs. A few months ago I entered a place of worship in this metropolis where about one hundred people were assembled. The clerk soon gave out this psalm—"Come let our voices join to raise," &c. Not one person accepted his invitation; and the congregation had the pleasure of hearing a solo, through six verses, from a very unharmonious wight, who seemed as happy as the people when he came to the last line. I shall be very happy if these observations should lead the subject to be more discussed and a reformation be any way effected. I am grieved to see a lukewarmness or the appearance of it in any part of our public worship. Persons should be elected for clerks who have a sufficient strength of voice and knowledge of music to make themselves followed, and not to suffer themselves to be over-sung, to be dragged below their key, or behind their time: but I must reserve my advice to clerks for another opportunity, and subscribe myself, your's, &c.

London, Sept. 9, 1806. W. A.

ESSAY ON THE DELIVERY OF A SERMON, BY A CLERGYMAN.

[Concluded from page 525.]

2. I proceed to inquire which of these modes of preaching may be reasonably expected to produce better general effects

on the preachers themselves, and on the character of the clergy in the eyes of the world.

The general effects on the preachers themselves, after which we should inquire, are those which may be produced on their advancement in learning, and on their piety and good morals.

Advancement in knowledge must be very much impeded by the constant writing of two, or even only one sermon a week; for sound learning and extensive knowledge are not to be acquired by desultory reading, but by a regular plan of study persisted in with constancy. Now the very time employed in composition must be so great as to interfere much with the prosecution of such a plan; and during that part of the week in which the writer is employed in composing, he will seldom be found capable of engaging in any regular plan of study at all. As I have already observed, it is generally only in the latter part of the week that he is employed in writing. During the former part of it, his mind is too much oppressed with the prospect of the labour which he knows he has to go through, and with the suspense which he is in about the choice of a proper subject, to apply himself to his general studies. But the preparing of a plan for a sermon is a work of so much less labour, occupies so much less time, and can in prospect so little oppress the mind, that it must interfere much less with a plan of study. Of course, the preaching from plans is likely to be more conducive to the attainment of knowledge.

As to the piety and good morals of the clergy, it might at first view seem that both of these modes of preaching must be perfectly indifferent, or rather that neither of them could have any influence at all; and it is admitted that neither of them can have any direct and immediate influence; but it may be doubted whether they have not an influence which is indirect and remote. As far as serious study is likely to promote these qualities more than desultory reading, or indolent apprehensions of labour, so far the advantage lies on the side of preaching from a plan. Besides, from the labour attending the writing of sermons, it is scarcely to be expected that the work will be generally persisted in for a great length of time. It is rather to be feared that it will be submitted to in general only during the first years of a man's ministry; and that when he has once gotten a considerable stock of sermons, he will preach them over and over again, instead of composing new ones. It is indeed a fact that most clergymen used to do this. They employed, perhaps, a little art to disguise them, so that they might not be detected by their hearers, according to those lines of Dean Swift—

"Knew how to preach old sermons next,
Vamp'd in the preface and the text."

When a minister has once arrived at this, he no longer feels himself under the necessity of applying to studies of any kind, in order to discharge his duty: if he engages in any, he must be merely a volunteer in them, and therefore they will probably be of an entertaining kind rather than theological. But he who preaches from plans, finding that he can preach best and with the greatest ease, when he is in the habit of theological study, will probably be more or less a student of theology as long as he lives. Now this constant application to serious studies is likely to produce a better effect on his piety and good morals, than the idleness or amusement of the other.

But this is not all. In the next generation the young minister will be likely to avail himself of his father's stock of sermons which falls into his hands at his death; thereby to save himself the labour of composing. To overcome any scruples which might arise in his mind as to this practice, the plea of modesty and respect to his parent will readily suggest itself; and when inclination leads the way, he will admit readily that his father was both a wiser and a better man than he, and of course that his sermons are likely to be more edifying than his own; and as his father will probably have left off writing before he comes to an age to notice his employments, he will himself feel the less reluctance to pass through the duty of a clergyman without writing. Other clergymen who are not the sons of ministers, and are not happy enough to inherit a stock of sermons, seeing the leisure which their acquaintances are hereby enabled to enjoy, will naturally set their invention to work to discover a method of placing themselves as nearly on a level with them as possible; and the number of printed sermons which may be easily purchased will present them with a means of doing it. A very little ingenuity will be sufficient to shorten and modernise those of former times, and so to alter their appearance as to prevent their being discovered. This practice will, indeed, in time become known; but probably not before the numbers who have adopted it will be sufficient to keep each other in countenance. At length, even sermons lately published will be preached with little or no disguise, and with scarcely any fear of shame upon detection; the authority of the Spectator being always at hand to be alleged in excuse. Thus the life of a clergyman will become an idle life, and the leisure which it affords will naturally be filled up with amusements of various kinds, according to the situation or taste of each individual. That this is not likely to be as favourable to piety and good morals, as even a life of moderate application to

serious studies, is obvious. It will be objected, perhaps, that these consequences do not follow necessarily from the preference of written sermons; that it is not necessary that the fathers should leave off composing when they have provided a stock; or that the sons should preach their fathers' sermons, or any man preach printed sermons. I answer that certainly none of these things are necessary; but that on this and on all similar questions, we are not to inquire what is necessary, but what is most probable under existing circumstances. And what I maintain is, that considering men constituted as they are, it is most probable that the consequences above-mentioned will, in general, follow from the preference of written sermons. Facts also confirm these reasonings; for what has been said is nearly a history of the clergy in this respect. It is a truth that most of them scarce ever write a sermon, but preach either the MS. sermons of others which have fallen into their hands, or sermons copied out of old authors, with a few alterations to adapt them to the present taste, or even modern printed sermons. It has even been represented as a want of modesty in a young man to obtrude his own discourses on his congregation.

The last general effect which we are to consider is that which is likely to be produced by each of these orders of preaching on the character of the clergy in the estimation of mankind.

From the consequences which have been just stated of reading discourses from the pulpit, it is obvious that mankind must regard the profession of a clergyman (judging from what they have been accustomed to see,) as needing scarcely any other qualification than a good voice and graceful delivery, and, on the whole, as a very idle profession. Hence what is a notorious fact can scarcely excite surprize, viz. that when parents have a son whom they deem unfit for every other profession, especially if they can procure him preferment, they should devote him to the church. Nor can it be expected that much respect should be entertained for a profession which requires scarce any labour, and needs scarce any ability. But were the practice of preaching from notes universal, the world would be sensible that some degree of study would be necessary to the discharge of its duties, and therefore they could not regard the profession as an idle one. Besides, they would be capable of forming a tolerable estimate of the ability which each clergyman displayed in his preaching, and could scarce regard the office as needing no talents when they saw considerable ones constantly displayed in the discharge of its duties. Parents, also, though they had preferment in their gift, would hardly be induced to place their sons in a station in which they would be continually ex-

posing themselves by their deficiency. Hence it could scarce fail that the general character of the clergy would be more respected, were the practice of preaching from plans universal. It will be objected, perhaps, that many of the irregular preachers who do not read their sermons have, by their incoherence, their wild expressions and their ignorance, brought the preaching without a written sermon into contempt: but it should be considered, that they who have done so are almost universally illiterate men, and that probably most of them preach altogether without notes, and without having duly studied their subject. Such men as these certainly afford no fair specimen of preaching from notes; nor can any just judgment be formed of the effects of such preaching, by considering only the estimation in which their sermons are held. Were this mode universally practised by men of education, ability and application to the study of divinity, it doubtless would be regarded in a very different light. S. D. R.

THE INQUIRER.

NO. II.

MR. PIERCE AND MONS. PILLONIERE ON CALVIN'S PERSECUTION OF SERVETUS.

To the Editor of the Monthly Repository.

SIR,

I am glad to see the question of Calvin's culpability, in the melancholy affair of the murder of Servetus, revived by Mr. Roscoe. The repeated discussion of it, whether it bring out new facts or not, will at least tend to settle men's minds upon it, and to vindicate the much-injured character of an eminent martyr to rational religion. That this is the tendency of the discussion there can, I believe, be no doubt; and at this circumstance I am the more disposed to rejoice, because even liberal and inquiring men have not always heretofore considered the matter with dispassionate attention, or done real justice to the parties concerned. I make this remark in reference to a pamphlet of Mr. Pierce's, of Exeter, which touches on the case of Calvin and Servetus: it is entitled—"The Dissenter's Reasons for not writing in the Behalf of Persecution; designed for the Satisfaction of Dr. Snape, in a Letter to him. London, 1718."

The occasion of the pamphlet was this:—Mons. Pilloniere, who was a convert from popery to protestantism, and who

seems to have been, while in the church of Rome, of the order of the Jesuits, wrote a tract on the Bangorian controversy, in vindication of Hoadley and of a complete Toleration. In this tract, Mons. Pilloniere complained "of the smallness of the number of those Protestants in general, who had gone upon the true and only defensible principle of the Reformation, that is, who were against persecution; and, among others, he seemed to reckon the Dissenters to be friends to persecution. He expressed likewise his judgment, that the extreme smallness of the number of those who were for toleration and against persecution, was the only reason why the reformed religion did not more prevail in the world*." In his zeal against persecution, he observed, "that he could easily believe, that there was an *hypostatical union* of the evil spirit with those men who pleaded for it. He charged the reformers, in general, with a persecuting spirit, and remarked that their conduct was the great subject of the tears of true Protestants, as well as the too just occasion of the triumphs of the Papists." He accused Calvin of the murder of Servetus, and represented him as acting like "a devil incarnate." In conclusion, he said (in language not dissimilar to, but much stronger than Mr. Roscoe's), that "he dare not determine, whether the reformation had received more good or harm from their doughty acts," meaning, the acts of the reformers.

This intrepid writer drew out Dr. Snape, one of those men who invariably oppose whatever tends to the improvement of the human mind and the happiness of society—who, not content with reviling M. Pilloniere as being a hypocrite, and still a Jesuit, criminated the Dissenters on account of their silence under his charges against them and their idolized reformers. "Awake, ye Calamys, ye Pierces, ye Bradburys! What?—all in a profound lethargy, when your own honour, and that of Calvin, is thus at stake! Awake, ye sleepers!" In reply to Snape, Pierce wrote the letter in question; the concluding part of which I shall now extract, subjoining to the quotation an inquiry or two, which, with the whole of this, I should be glad to see inserted in the next number of the paper you have promised, under the name of the INQUIRER, a paper of which I am sorry to observe we have had but one number.

'Some of our reformers, 'tis certain, were of an eager and warm temper, and too liable to be charged with persecution; and Calvin cannot be cleared in this respect. I cannot imagine what can deserve the name of persecution, if the putting Michael Servetus to death for heresy does not, which yet was by Calvin's advice and instigation.

* See "Mr. Pierce's Reflections upon Dean Sherlock's Vindication of the Corporation and Test Acts," p. 42.

The matter of fact is here too notorious to be denied, and too gross to be justified. An abominable practice cannot be sanctified by the great name of any author. When therefore M. de Meaux (Bossuet) reproaches Protestants as he does, I think that part of Mr. Pilloniere's answer is very just: 'That the conduct of our reformers in this respect is the subject of our tears, and the too just occasion of the Church of Rome's triumphs.' But I must take the liberty to add, that however severely Protestants condemn the thing itself, yet there is no need they should themselves expatiate in invectives against the first reformers, who were not wholly clear of it. I think M. P.'s expression is by far too severe, when he says, 'he dare not determine, &c.' The church of God is unquestionably indebted to them, in a great degree, for the good they did in reforming the state of Christianity, and in recovering the liberties of mankind. This is certainly a considerable advantage; whereas they may reasonably be excused, from being the proper authors of the harm which they did to the reformation. Persecution was an abomination which had overspread the world before they were born into it; and it was their unhappiness, that they did not know these depths of Satan; for which reason, they are rather to be pitied than insulted, for their being carried away with the prevailing error of their time. I can't apprehend it is prudent in Protestants to be severe in their censures of those famous men; nor can I think they are likely much to befriend their cause, by making so free with their reputation; and, if I may be allowed to speak my mind, M. P. having so lately left the most persecuting communion in the whole world, might with much more decency have spared his invective against those great lights of the reformation, who deserve to be mentioned with a far greater respect and honour. His expression of the "hypostatical union" displeases me more than any thing. I see no reason he has to dislike the ordinary application of that term, to signify the unity of the *Logos*, with the human nature of our Saviour; but if he dislike it, yet such things ought to be treated with decency and respect. Ishmael's scoffing is reckoned by the apostle persecution, Gal. iv. 29. and M. P. is the more inexcusable in turning those matters into burlesque, which he knows others treat with a religious veneration, because he was professedly writing against persecution.

"I am very much mistaken, if such a holy, mortified, laborious life as Calvin's would not justly entitle him to a far better character than that of a 'devil incarnate.' When we cannot but condemn his practice, let us make a due allowance for his circumstances. He was but just come out of the darkness of popery; and what wonder if he did not in an instant obtain a full and clear view of all things? 'Tis a difficult matter to drive the spirit of persecution out of men.

"As to Calvin, it may be further considered, that he was narrowly watched by his Popish enemies, who would have been ready to charge him as patronising all the opinions of Servetus, if he had not by such a method testified his abhorrence of them. This may well be supposed to strengthen the temptation Calvin was under, of endeavouring to establishing opinions he was fond of, by the help of the magistrate's power, when he had got it on his side.—He that reads Calvin's Letters concerning Servetus will easily perceive he had not thoroughly considered the matter; for he pleaded against the Papists persecuting Protestants, not from the unreasonableness and barbarity of persecution in its own nature, but from the evidence and certainty of the Protestant dotrines, and the monstrous absurdity of the opinions the Papists

would obtrude upon men by their severity; and thus was he inconsistent with himself, in practising persecution at the same time that he condemned it; not considering, that by this unhappy conduct he justified the Popish persecutions: for if his persuasion that he was himself in the right, and Michael Servetus in the wrong, was a sufficient ground for his having him put to death; the like persuasion, which, doubtless, some of the Popish persecutors had, must have been a sufficient ground for their putting Protestants to death.

"And, lastly, it must be considered that Calvin looked upon Servetus as a very wicked man, and his notions to have been abominably blasphemous. This renders his case vastly different from those who persecuted such as they acknowledged to be good Christians, and for things they owned to be comparatively trifles; though I don't allege this as sufficient to justify Calvin, whose proceedings, I own, were unwarrantable; and he seems to me to have widely mistaken the case of Servetus, whose opinions were frantic, and called for the skill of a physician rather than an executioner. Though he indeed esteemed them of an horrible nature, and to proceed from the wickedness of his heart, rather than the weakness of his head: a presumption which cannot surely be too much condemned, as it has caused so much mischief and cruelty in the world. But would any one think that man's intellectuals were sound who held—'That the soul of Christ is God, and that the flesh of Christ is God; and that as well the flesh as the soul were in the very substance of the Godhead from all eternity: that the substantial Godhead is in all his creatures: that the soul of man, although it be not God, is made God by the Spirit, which is God himself?' And yet these were some of the notions which Mr. Knox, 'Against the Adversaries of God's Predestination,' p. 208, 209, tells us he maintained.

"Such circumstances incline me to judge as favourably as I can of Calvin, while I freely declare my utter abhorrence of the fact itself*."

Having laid before your readers this interesting passage, I beg leave, Sir, to put a few questions to them, hoping they will not be esteemed unworthy of notice.

1. What is the history of M. Pilloniere? Is there any satisfactory account of it on record? Did he continue a Protestant to the end of life? Was he in communion with the Church of England?

2. Is the Mr. Knox whom Mr. Pierce quotes, the celebrated John Knox, the Scottish reformer? What is the passage referred to, at full length? What authority does Knox quote for the truth of his representation of the opinions of Servetus?

3. Does not Mr. Pierce depart from his usual liberality in degrading the character of Servetus on such authority, and in branding the man from whose opinions he differed with lunacy? Had he forgotten that our Lord's friends said of him, on account of his teaching, "He is beside himself†," and that Festus repeated the same stupid charge with regard to the

* P. 38—44. † Mark iii. 21.

Apostle of the Gentiles, on his asserting the doctrine of the Resurrection—"Paul, thou art beside thyself: much learning doth make thee mad † !"

I am, Sir,
Your humble servant,

Sept. 3, 1806. AN INQUIRER.

MR. PALMER'S REPLY TO MR. HOLLAND.

To the Editor of the Monthly Repository.

SIR,

I am sorry to trouble you again so soon; but your correspondent, Mr. John Holland, would think me deficient in respect to him, if I should take no notice of his letter in your last number, p. 463. I am surprised that he should feel at all hurt by that passage in Mr. Orton's letter, respecting the sermon of the late Rev. Mr. Holland, as there is nothing in it severe or unfriendly. But I am more surprised that he should insinuate any want of justice or candour in me, as having suppressed any part of the correspondence on the subject of inspiration. It could not be expected of me, as the editor of Mr. Orton's letters, to publish all, or indeed any of the letters written to him on the topics discussed in them; nor was it in my power, as I was not in possession of any of them. Nor had I any of Mr. Orton's own letters (excepting what he wrote to myself) but what his correspondents favoured me with. Had I received any written to Mr. Holland, they would have appeared in the collection. As to the passage omitted, in the letter which Mr. J. H. quotes, expressed by the asterisks, it will surely be allowed that I had a discretionary power to omit whatever I thought improper for publication, without being accountable to any one; and the same reason that induced me to suppress any passage at first would prevent my giving it to the public afterwards. However, I will so far gratify this gentleman, as to assure him that the passage in question, in Mr. Orton's MS. had no relation to the subject of inspiration, and was of no importance whatever. If it had, he may easily suppose that it would not have been suppressed.

If Mr. J. H. can find any letters of Mr. Orton to Mr. Holland, or any of Mr. Holland's to him, on inspiration, or liturgies, or any other subject, I shall be truly glad to see them in print: and if he or any other person is disposed to animadvert upon any thing which Mr. Orton has advanced in the letters which I have published, he has my cordial consent, as

† Acts xxvi. 24.

I am a warm advocate for liberal discussion, as friendly to the cause of truth. But I wish to have it understood, that I do not consider myself (and I should have thought no one would consider me) as responsible for any sentiment of Mr. Orton's contained in his letters, or in the smallest degree bound, by being the editor of them, to defend even what I approve in them, or to answer what I disapprove. If Mr. J. H. had duly attended to my preface to the letters, he would have spared some of his remarks, and saved you and myself the trouble of this reply. I have only to add, that I am, with great respect, his and your's, &c.

Hackney, Oct. 13, 1806. S. PALMER.

REMARKS ON THE WRITINGS OF MR. EVANSON.

To the Editor of the Monthly Repository.

SIR,

YOUR correspondent J. S. in his animadversions on my remarks on the writings of the late Mr. Evanson *, has so misrepresented my language, and has thrown out against me such indecent personalities †, that, were it not for the importance of the subjects under discussion, I should not condescend to reply: but the interests of genuine Christianity have been so outraged by both the *master* and the *disciple*, that I must beg leave farther to intrude on your readers, whilst I produce additional evidence of the truth and justice of the assertions in my last—"that the writings of Mr. Evanson have a much greater tendency to promote the cause of scepticism and infidelity than of genuine intelligible Christianity," and that their author was most unjustly classed by his panegyrist among its "brightest ornaments and best instructors."

My first charge adduced against Mr. Evanson was, "His strenuous endeavours to annihilate the observance of a Christian Sabbath;" and, although I did not, as your correspondent J. S.

* Monthly Repository for July.

† With an affectation of candour, J. S. professes himself "unwilling to recu rto the supposition of wilful misrepresentation." After, however, charging me with ignorance and want of understanding, he broadly insinuates that I have been guilty of wilful falsehood. I assured your readers, that I had read the first edition of Mr. E.'s "Dissonance, &c." J. S. however, affirms—"It is very questionable. if I ever had read it." J. S. in his manner of writing, seems to have imbibed the spirit of his Oracle; who, because Dr. Priestley was so *presuming* as to "persist in asserting the excellent, religious and moral, uses of a Sabbath as a weekly cessation from labour," and was "fully persuaded that the abolition of it would be attended with much greater evil than arose from its abuses," was charged (with a *modesty* which may be justly termed Evansonian) with holding "language unbecoming a Christian, a philosopher, or even a man of common sense!!!"—See "Arguments against and for the Sabbatical Observance of Sunday, &c." p. 167, 168.

asserts, after advancing it, triumphantly exclaim—"This is his display of Christianity in its native simplicity: this is rendering it plain and intelligible to the poor and humble"—(such language being applied to a different subject), I appealed to your readers how *admirably* the non-observance of one day in seven as a day of rest from secular employments, and for devotional purposes, was calculated to promote these ends! How does your correspondent attempt to refute the charge? First, by insinuating that I have not read the controversy, or that I do not understand it, and then, by affirming, "that the only point at issue between Mr. Evanson and Dr. Priestley—the positive institution of a Christian Sabbath—was conceded by the latter."

After thus charging me with ignorance and want of understanding; after making such an assertion as that I have quoted, what must be the surprise of your readers, who may not have perused, or who may not recollect the controversy alluded to, when they are informed, that the positive institution of a Christian Sabbath, so far from being the only point at issue between Mr. E. and Dr. Priestley, was not a point of controversy between them. Dr. Priestley endeavoured to enforce the observance of the Christian Sabbath, from the example of the primitive Christians, and from its moral uses. I do not think the repetition of their arguments necessary, as they must be familiar to the minds of Christians in general. Mr. Evanson opposed the observance of a Sabbath on similar grounds; and these constituted the grand, if not the only points at issue between them. Mr. Evanson contended, that "the apostles and disciples of Jesus Christ are no where (in the Holy Scriptures) said to have distinguished the first day of the week in any way whatsoever*;" that, "howsoever decent and proper it may be for Christians, when assembled together for any other purpose, to join in concise prayers or praises, expressive of their common feelings, the assembling merely for the purpose of public worship is not a duty of the gospel†." Mr. E. reprobated not only the abuses of the Sabbath—not only the assembling for public worship, on any day—but our "sitting at home, with our hands before us, yawning over what are called books of piety and devotion‡." He further declares the observance of a Christian Sabbath, or day of cessation from worldly business, "whether it be considered in a political, moral, or a religious point of view, is absolutely indefensible§:" that, "to the best of his abilities, he had endeavoured to explode an erroneous practice,

* Arguments, &c. p. 16. † Ibid. p. 25. ‡ Ibid. p. 12.
§ Ibid. p. 94.

of a very pernicious tendency, and really only a groundless institution of predicted superstition *."

Your correspondent remarks, "that before the 'Plain Christian' had brought this charge against Mr. E. he ought to have proved from the Christian Scriptures themselves, as has never yet been done, when and where the observance of a Sabbath was positively enjoined: not having done this, all he has said is very little to the purpose; for to talk of annihilating that which never existed is too ridiculous to require confutation." Now, Sir, it must have been evident to every one of your readers (except J. S.) that it was by no means my intention to enter into the controversy, but merely to state Mr. E.'s sentiments, which I did fairly and impartially. All I said on this part of the subject was comprised in ten lines. So far from talking "of annihilating that which never existed," I merely mentioned the endeavour, on the part of Mr. Evanson, to annihilate that which had existed, almost universally, in every age of the Christian church—the observance of a Christian Sabbath. Who, therefore, has misrepresented, intentionally or unintentionally, Mr. E.'s sentiments; who has subjected himself to the suspicion of ignorance, or want of understanding; or has rendered himself "too ridiculous to require confutation"—your correspondent J. S. or the "Plain Christian"—I most cheerfully leave your readers to determine. I have little doubt but they will be of opinion, that not only Dr. Priestley, but even myself, stand fully justified in not wasting our time, in formally refuting the profane absurdities I have quoted from Mr. Evanson, and which, however they may at first view shock the common sense and the piety of the sincere and devotional Christian, need not, on calm reflection, excite any other emotion than that of pity for their author, and for his biographer, who was so imprudent as to hold him up to the world, as "one of the brightest ornaments and best instructors of Christianity."

I should now proceed to make a few remarks on the other topics discussed by your correspondent; but as I fear I should too much intrude on your readers, I must defer the subject till the ensuing month. I close this part of it by observing, that, as it has been too justly remarked, Christians in general do not live *up* to their principles, it may likewise be remarked, that there are Christians who do not live *down* to their principles. The hope that this is the case with the few professed admirers of the writings of Mr. Evanson, including your correspondent J. S. affords me great pleasure. I hope and believe there are

* Arguments, &c. p. 95.

very few, if any, professing Christians, so depraved as to enforce by their practice, that the observance of a Christian Sabbath, for the purposes of rest from the cares and business of the world, and for the assembling to worship the Almighty in spirit and in truth, so far from being a Christian duty is "an error of a very pernicious tendency—a groundless institution of predicted superstition." I further hope and believe, that there are very few even amongst the Evansonians, who compel their servants to work on the Sabbath as on other days, or who will not permit them to follow the pernicious error of worshipping God in public, and of perusing or "yawning over a book of piety and devotion in private." What a pity is it, that any professing Christian should plead for a theory which (to his honour be it spoken) he refutes by his practice, and that he should strive to argue himself out of what he feels to be both a duty and a privilege.

Oct. 14, 1806. A PLAIN CHRISTIAN.

SOCIETY FOR PROMOTING CHURCH UNION IN THE DIOCESE OF ST. DAVID'S.

To the Editor of the Monthly Repository.

SIR,

AGREEABLY to the wish of your Correspondent *Gogmagog*, I send you some information relating to the society lately formed by some of the leading church-going people of the Diocese of St. David's. And be it known to you, in the first place, that it has been for a long time the crooked and narrow policy of the English government in regard to the principality, to wish to suppress the Welsh language, by discouraging the printing of Welsh Bibles, and promoting Englishmen to Welsh bishopries and Welsh benefices. This miserable policy however has not answered, but on the contrary has eventually contributed to defeat its own object, by alienating the minds of the serious part of the inhabitants from the Church, and increasing the number of Dissenters in a proportion far beyond what is the case in any part of England. The Welsh translation of the Bible is so excellent as to be inferior perhaps to none in Europe; and yet Welsh Bibles have often been exceedingly scarce, so that none were to be had for any money; and the years of scarcity since the reformation are said to have been many more than the years of plenty. For the Bibles which the Welsh could get for a long period, and which constituted but a very scanty supply, they appear to have been much more beholden to the liberality of the "Society for promoting Chris-

tian Knowledge," and to private charity, than to royal patronage or parliamentary munificence. At length, a good many years ago, the *Welsh press* was set to work; since which time several large editions of Welsh Testaments and Welsh Bibles have been printed in the country, and the people of Wales have now for some time been well supplied with Welsh Bibles. The consequence has been that the churches are more and more deserted, the meetings more thickly crowded, and dissenters have at last multiplied to such a degree, that bishops and clergy and zealous churchmen seem to be considerably alarmed. Dr. Burgess, in particular, the present Bishop of St. David's, and his clergy are taking measures to check, if possible, the growing evil, and bring back the strayed sheep to the mother-fold. The said bishop, clergy, church-going gentry, and others of that diocese, have formed themselves into what they have denominated "A Society for promoting Christian Knowledge and Church Union in the Bishopric of St. David's." This society is said to exert itself with considerable vigour; it encourages Sunday schools; recommends appropriate sermons to be preached annually at stated times in each archdeaconry, viz. six in the winter half year, from Michaelmas to Lady Day, and the same number in the summer half year, from Lady Day to Michaelmas; also eight sermons to be preached annually in some one capital town, on the eight Sundays following Easter, on the Principles and Duties of Church Union, Errors arising from unsettled Notions in Religion, the Excellence of the Liturgy of the Church of England, &c. for which the preacher is to have *ten guineas*. A premium of *ten guineas* is also offered for the best Dissertation on the most Rational and Christianlike Means of removing the Errors of Schism and Enthusiasm, and of recalling the Dissenters to the Church Establishment. A like premium of *ten guineas* is also offered for the best Dissertation on the best Means of reviving the Spirit of Public Worship on the Sabbath, and promoting a General and Regular Attendance at Church. A further premium of *ten guineas* is likewise offered for the best Dissertation on the most practicable and effectual Means of diffusing Religious Knowledge among the Poor, on some general and uniform Plan, which may comprehend the Poor of a whole Diocese; and of establishing School-rooms for such Purpose. Considerable efforts are said to have been made, and to be still making by this society to promote and effect its leading object or design, but without much if any apparent success. The Schism is supposed to have gotten to too great a head to be checked or healed by such means or such efforts. The increase of Dissenters there since the commencement and

establishment of this society, seems to have been in a still greater proportion than at any former period. Some of the Welsh annual associations of late years, those especially of the Baptists, Independents, and Methodists in the Diocese of St. David's, have been computed to consist of many thousands of people, and their ordinary assemblies have been in general very large and numerous. A late association at Swansea is said to have consisted of no less than ten thousand persons: other assemblies of the like sort are often equally numerous; while the parish churches have been for the most part but thinly occupied, and in many places almost entirely deserted:—moreover, the popular preaching, almost every where has been in the Welsh language—so far is that language at present from losing ground, or being likely to be soon extinguished; and so far also is the said society from being likely soon to eradicate Schism and Sectarianism, compose religious divisions, and establish theological uniformity in the Bishopric of St. David's. It must, however, be confessed that there is no small degree of wild-fire and of religious insanity to be found among the followers of the Evangelical Clergy, as they are called, and some others who dissent from the church in that country.

I am, Sir, your faithful humble Servant,

GWILYM EMLYN.

MR. BELSHAM'S REMARKS ON MR. PROUD'S PAMPHLET.

Quid dignum tanto feret hic promissor hiatu?
Parturiunt montes, nascetur ridiculus mus.

To the Editor of the Monthly Repository.

SIR,

A PAMPHLET has lately been published by a gentleman who styles himself the Rev. J. Proud, with a *mountainous* title, purporting nothing less than to exhibit the "Unitarian Doctrine completely refuted;" containing, "Also a particular Reply to some late Publications by the Rev. T. Belsham, Mr. Wright," &c. &c. Whether the respectable and judicious author of the "Essay upon the Unity and Supremacy of the one God and Father," will think fit to notice his zealous assailant, is for him to determine. For my own part I cannot pretend to enter the lists with this Reverend Gentleman; for, besides that he has yet to learn the a, b, c, of the Unitarian controversy, he possesses advantages to which I presume not to aspire. He justly conceives, p. 21, that "my interpretations of scripture are merely natural, of the natural understanding

only, unenlightened by any rays of spiritual light:" and therefore he, conscious, no doubt, "of spiritual light and heavenly wisdom, feels himself disposed to reject them as false and unscriptural." And the spiritual light with which this gentleman is gifted, leads him to the discovery of occult meanings in the sacred text which men of plain common sense would never have thought of, and which indeed they can never be induced to admit, till their natural understanding is superseded by this inward and supernatural light. With the assistance of this extraordinary guide, my reverend opponent "trusts, p. 25, that he can plainly demonstrate that Jesus Christ is not a human being only, but that he is the only God of heaven and earth: the Jehovah, in whom centres the divine trinity, not of persons, but of person; that he is the Father, the Son, and Holy Spirit, God and man in one divine person, the only object of all worship. And for the further explanation of this great mystery to those whose spiritual understandings are of an inferior order, he adds, p. 35, "that the three essentials of one God did and do exist in the Lord, God, and Saviour. The divinity is the first essential, the Son is the body in divine form, which is the second essential, and divine operation constitutes the third essential." What right an advocate for this inexplicable mystery has to arraign the Athanasian doctrine of a trinity of persons in the Godhead "as an absurdity of all absurdities, and most grating even to common sense," p. 6, is not easy to conceive.

Taking leave, therefore, of my worthy opponent, who, to do him justice, appears to be a good-tempered man, and not destitute of natural understanding, when he ventures to make use of it, I shall now, with your permission, Sir, proceed to make a few remarks upon some of this author's objections and concessions, which may be of use to such purblind mortals as myself, who have no other guide to a knowledge of the Scriptures than natural reason, aided by a little human learning and patient inquiry.

1. This reverend gentleman, in perfect consistency with his claim to spiritual light and celestial wisdom, commonly disdains to produce any thing like argument, which might be adapted to make an impression upon the natural understanding, but contents himself with multiplying texts upon texts in the usual mode, without stopping to inquire what their true meaning is, or whether they are relevant to the subject or not. But, in p. 6, of his Preface, he inadvertently slides into a sort of language which bears the semblance of reasoning. "We, says he, believe Jesus Christ to be the Lord Jehovah, the Almighty, the Supreme God, God and man in one divine

person, and that, according to St. Paul, in him dwelleth all the fulness of the Godhead bodily. Col. ii. 9. But can all the fulness of the Godhead be where all the Godhead is not? And can all the Godhead, with all its fulness, bodily dwell in a being who is not God? If all the fulness of the Godhead dwell bodily in Jesus Christ, then the Godhead is there, &c." In reply to this curious train of reasoning, it may be urged, that whatever fulness dwells in Christ it is no more than what it pleased the Father should dwell in him, Col. i. 19, and therefore that Christ is not truly God. But to this argument my opponent may perhaps object, that it pleased himself, considered as the Father, that the fulness should dwell in himself, considered as the Son. He will not, however, find it easy to return an answer so completely satisfactory to the objection which arises from the prayer of Paul for the Ephesians, c. iii. 19. that they may be "filled with the fulness of God." For will this worthy gentleman have the courage to maintain that every individual Christian at Ephesus, with respect to whom this prayer was answered, and who was consequently filled with all the fulness of God, was Lord Jehovah, God and man in one divine person, and that all divine power, wisdom, love, omniscience, omnipresence, &c. dwelt in him? Such is the absurdity to which we are reduced, by taking figurative and hyperbolical expressions in a literal sense, and drawing consequences from them of which the writers never thought.

2. This writer argues against the Unitarian doctrine, p. 3, from the account of the miraculous conception of Christ, contained in the prefaces of Matthew and Luke. But in my estimation, and in that of many others, these accounts are no more entitled to credit, than the fables of the Koran, or the reveries of Swedenborg. And for this reason, amongst others, that if we give any credit to Luke's genuine history, Christ was not born till two years after Herod was dead. For the Evangelist relates, Luke iii. 1. 23, that Jesus was entering upon his thirtieth year in the fifteenth year of the reign of Tiberius. But if we know any thing concerning the death of Herod, that tyrant expired at least seventeen years before the demise of Augustus, two years before Jesus was born. Lardner's Works, V. I. p. 423. But admitting the fact of the miraculous conception of Jesus Christ, how could this prove his pre-existence, more than the miraculous conception of Isaac, or of John the Baptist, proves that they also came into the world from a pre-existent state?

3. My worthy opponent makes the following frank and remarkable concession, p. 5, "If Christ be a man in all respects similar to other men, and nothing more, then in this case it

is of importance to know it, that more than half the Christian world may be no longer gross idolaters. For certainly it is gross idolatry to worship Jesus Christ and adore him as our God, if he be only a man like ourselves. I confess I have been a worshipper of Jesus Christ, as truly and properly God, for more than forty years, but should it turn out that the God I adore is but a man like myself, it is more than time for me to relinquish my idolatry and to commence the worshipper of the true God. Therefore the subject is of high importance." All this is very just: and after this voluntary concession on the part of a sincere worshipper of Christ, let not Unitarians be charged with bigotry, for representing the worship of Christ as idolatrous, and for endeavouring to convince their Trinitarian brethren of the great and glaring error of their conduct: while at the same time they are careful to abstain from charging them with the guilt of idolatry; as it is impossible for them to know how far it was in the power of these Christian idolaters to have avoided their gross errors, or how far it may even now be in their power to emancipate themselves from the yoke of early and inveterate prejudice.

4. In the discourse which is the subject of this gentleman's animadversions, I have stated (p. 12), "that it is perfectly rational, simple, and credible, and a dispensation altogether worthy of the Supreme Being, that a human being should be selected from the mass of mankind, to recover his offending brethren to the knowledge of God, and truth, and duty, and to confirm and exemplify the doctrine of a future immortal existence, by his own resurrection from the grave; and that this is a system which a man of understanding and reflection may admit and avow without a blush." My opponent candidly acknowledges (p. 11), that "if this is all that Jesus Christ came to do, I do not see why a human being, like ourselves, might not, under divine instruction, accomplish the whole of it." In this concession I acquiesce. But the author tells us, that "he believes most firmly that Jesus Christ did accomplish a vast deal more than this." And if he really imagines that Jesus Christ came to do more than any human being, though divinely instructed and supported, could accomplish, he acts consistently in believing Christ to be more than a human being. But what the reverend author means (p. 16) by "subduing the hells," or (p. 28) by "Christ's holding the hells in subjection to himself," which he enumerates amongst the achievements of the Messiah, I am at a loss even to guess. I suppose it is a secret known only to those who are "enlightened by the rays of spiritual light." This gentleman actually blushes, and deeply

blushes, two or three times in the * course of his pamphlet, at the simplicity of my doctrine. Perhaps some of his readers may think it not amiss, if he had reserved a few of his blushes for the absurdity of his own.

5. This complete refuter of the Unitarian doctrine observes, (p. 22)—"The Sacred Scripture no where tells us, that Christ is only a human being: it no where tells us, that he was and is in all respects a mere man, like unto other men. This I insist upon, and challenge the world to deny, or refute. If therefore the Scripture no where tells me Jesus Christ is only a human being—a mere man in all respects, like unto others—(and it doth not) then I will not believe the doctrine, because I have no ground from scripture so to do." This reasoning appears somewhat extraordinary to us who judge of it by natural understanding only. The worthy author will not believe a man to be a man, unless the Scripture says that he is only a human being, in all respects a mere man. I also, in my turn, insist upon it, and I challenge the world to deny or refute the assertion, that the Scripture no where says that Moses was only a human being, a mere man, in all respects like unto others; and yet I do not conclude, with our zealous author, that we have no ground from Scripture to believe that Moses was only a human being; and I suspect that our opponent himself will somewhat abate his confidence in the validity of his argument in this case, though it is exactly parallel to the other. This gentleman is also a little mistaken, even in the premises which he so boldly challenges the world to refute. The Scripture does affirm (Heb. ii. 17), not only that Christ was, but that it was needful that he should be, in all respects like to his brethren. And though it is not usual to bring arguments to prove a man to be a man, and no more than a man, yet the writer to the Hebrews has professedly done this: for having shewn, in the first chapter, that Jesus was superior to all former prophets and "messengers" of God (improperly translated "angels"—see Wakefield), his professed object, in the second chapter, is to shew that the Saviour of mankind was not, and ought not to be, a being of superior rank, but one of the human race; a partaker of flesh and blood, in common with those whom he came to redeem, from ignorance, vice, and misery, and in all respects like unto his brethren.

* See p. 9.—"Were any man to assert this (viz. that Christ was a human being, selected, &c) and I were present, I should actually blush for the man." And, again (p. 15.), "Simple enough it is (viz. Mr. B.'s account of the matter) and such, I should be disposed to say, as a man of understanding and reflection, must deeply blush to admit and avow."

6. In the discourse which has excited the animadversions of this author, I have said, "that Christ is so plainly and uniformly represented throughout his history, as a human being, that I cannot but believe that an untaught unprejudiced reader would never have suspected the humble prophet of Nazareth to be any other than a man, like other men, invested indeed with great powers for some very important and benevolent purposes." After some appropriate exclamations upon my "unfortunate blindness to the light of truth," the author proceeds (p. 18) to disprove my assertion. "Suppose," says he, "an unprejudiced and attentive reader began and went through the gospel history, is it at all likely he would be led to conclude that Jesus Christ is a mere man, like other men, when at the first outset he is told by an angel, that Mary should conceive of the Holy Spirit, and the child born should be called God with us? As he goes on reading, he is told that the Word was made flesh, &c. Add to these the solemn declaration of the apostles that he is the true God—God over all—Alpha and Omega, and the like." Observe here, that our enlightened writer, in order to disprove the assertion that Christ, throughout his history, is represented as a human being, first quotes a passage from the preface to the gospel of Matthew, which is no part of the evangelical history, but an incredible fable appended to it; and then skipping over the whole of the gospels of Matthew, Mark, and Luke, the plain narrators of the history of Christ, he cites two or three obscure passages from the gospel of John; and then, passing over the history of the Acts, he makes a quotation or two from the Epistles and the Revelation. I must inform my worthy opponent, that by the word history, I mean, history, and not epistle, or prophecy; and I may leave it to the judgment of the impartial reader whether it may not be fairly concluded from the gentleman's own induction, that the unprejudiced and attentive reader, would find little, or nothing, in favour of the doctrine of the pre-existence of Christ, in four, out of five of the historical books.

From these facts I have deduced what appears to me to be the fair conclusion, that the commonly received doctrine of the divinity of Christ "rests upon detached passages from mystical discourses contained in the gospel of John, and upon some figurative expressions in the epistles of Paul;" to which my worthy animadverter replies (p. 26), in the following remarkable words: "Whatever figurative expressions may be found in Paul's epistles, I cannot conceive what mystical discourses Mr. B. alludes to in John's gospel." Such is the advantage of spiritual light and heavenly wisdom, over mere natu-

ral understanding, and plain common sense! All difficulties are made easy, and all mysteries intelligible. To common readers, most of the discourses in the gospel of John appear mystical, and require much patient attention to make them intelligible.

The author remarks (p. 23)—"It is well known to Mr. Belsham and his Unitarian brethren, that divine revelation declares, in the most plain and intelligible manner, that Jesus Christ came down from heaven." But though we do know that Christ is said to have come down from heaven, we do not regard this figurative expression, as "plain and intelligible" to prejudiced and unreflecting minds. They immediately conclude that Christ descended from a local heaven, whereas the meaning is, that he came possessed of divine authority, and with a divine commission. In Luke xx. 4. the baptism of John is indirectly asserted to have come from heaven: but does any one conclude that it ever locally existed in heaven? No more did Christ. But as the expression, when applied to John's baptism, signifies that this rite was administered by a divine authority, so when applied to Christ, it signifies nothing more, than that he acted under a divine commission.

Having thus shewn that Unitarianism is still alive, notwithstanding its late complete refutation, I take leave of my worthy antagonist, wishing that when he draws his pen another time, it may be in a better cause, and with better success.

If it be consistent with the plan of your publication to admit the above remarks, the insertion of them will oblige, Sir,

Your obedient servant,

Hackney, Nov. 14, 1806. THOS. BELSHAM.

REMARKS ON UNITARIAN MINISTERS IN A TRINITARIAN CHURCH; OCCASIONED BY STONE'S VISITATION-SERMON.

To the Editor of the Monthly Repository.

SIR,

LOOKING into your Repository for September, I was attracted to the review of a sermon, preached and published by a beneficed clergyman of the Church of England, with the express design of opposing the creeds and articles of that church to which he had "subscribed and declared" his "assent and consent" "*ex animo.*"

I know not how other Unitarians may be affected on such an occasion. For one, I confess that I read the sermon which you have reviewed with mingled sentiments of regret and approbation. A clergyman who has the courage to burst his fetters,

though they may be golden ones, commands our admiration. We commiserate the case of him whose "poverty, but not his will, consents" to remain silent, though dissatisfied, in an Antichristian Church. As to the volunteer who, not content with having "spoken in the ear, in closets," comes forth to "proclaim on the house-top" how much his belief is at variance with his profession, his conduct can hardly fail to excite sentiments of disgust in every considerate mind. We look back for relief to our Jebbs and Wakefields, who sacrificed to principle the attachments of youth and the hopes of manhood, and, like the patriarch, "went out not knowing whither they went," trusting a provision for their future subsistence

> "With God, who call'd them, in a land unknown."

I am aware that the "Rector of Cold Norton" is not the first clerical bondman who, like the Roman slave during the Saturnalia, has claimed the privilege for one day to be merry with his superiors. The Church of England has seldom been without some "foe of her own household," who, while "eating her bread," could "lift up the heel against her." Yet a man of the world might preach to such churchmen. Prior gives them this sage advice, which he chuses puts into the mouth of a mountebank—

> "Mind neither good, nor bad, nor right, nor wrong,
> But eat your pudding, slave, and hold your tongue;"

to which the Poet has added the following *probatum*—

> "A rev'rend Prelate stopp'd his coach and six,
> To laugh a little at our Andrew's tricks;
> But when he heard him give this golden rule,
> 'Drive on,' he cried; 'this fellow is no fool.'

I have somewhere read of a Pope who, while receiving his revenues, exclaimed to his attendants, "How profitable is this fable of Jesus Christ." A pepper-corn will secure a right equally with the largest rental: thus the emoluments of a humble rectory may be acquired or retained on as false pretences as the patrimony of St. Peter. Our Pope was so unhappy as to disbelieve the religion of the gospel. The Rector of Cold Norton has happily detected those corruptions by which that religion is debased and perverted in his own Athanasian church. Yet the infidel Pope and the Unitarian Rector agree to derive advantages, however unequally, from the profession of a faith which they despise, though each can drop the mask for a moment. How either could describe himself, with Paul in our author's title-page, as "not walking in craftiness, but commending himself to every man's conscience," I am at a loss

to understand. Surely the holy Apostle would have sooner cut off one of those hands which "ministered to his necessities," than have employed it to subscribe a known falsehood, or to accept the emoluments of an office whose duties he could no longer conscientiously perform.

I had the curiosity to inquire how that inveterate foe of our faith the Eclectic Reviewer would consider this discourse to the Clergy of Essex. He takes occasion from it to pour the dregs of his venom on the name of the late Mr. Evanson, whose honourable resignation of his preferments he has not the magnanimity to mention, though it had so well served for an illustration by contrast. Another venerable person (yet spared to the wishes of his friends), whose high integrity can never be forgotten when such subjects are discussed, receives more justice than might have been expected, in the following passage, where we are still inaccurately described after the Polish reformer, which, however, we would much rather accept than to be named after the murderer of Servetus. "Socinians," says the Reviewer, "triumphing in the integrity of their venerable Lindsey, who, with the opinions, renounced the emoluments of the church, will spurn the man who sacrifices his principles to his purse." He then very naturally "turns with exultation to the two thousand worthies of St. Bartholomew's day." *Fas est ab hoste doceri.*

Yet, after all, some Unitarians may be inclined to rejoice in the accession of such an able advocate as the author of this discourse; who, to quote a great moralist, may be expected "to kindle in thousands and tens of thousands the flame that burns but dimly in himself." I should, however, expect more permanent advantage to the cause of Christian simplicity from the humble attempts of a plain man of "mother-wit, and learned without the schools," whose conduct is consistent with his profession, than from the more brilliant exploits of our conforming reformers. A reader admires the extent of their erudition, and the dexterity with which it is applied; yet there is no small danger of regarding them as contenders for victory rather than for truth. Thus "the weapons of their warfare," however excellently tempered, or ably wielded, may "play round the head, but come not to the heart."

I have now, Sir, ventured to animadvert, I fear, beyond your patience; yet, I trust, with nothing more than "due Christian animosity," on the production of a gentleman to whom I am an utter stranger, and whose name I never heard but in connection with his discourse. Of that discourse, excepting one or two indecorous phrases which have escaped *currente calamo*, I have a high opinion; and could the author

have styled himself the *late* Rector of Cold Norton, it had been truly in character. I know there is a certain chapter in a justly admired treatise of Moral Philosophy which can make this sermon accord with its title-page. Alas, poor human nature! the intellect of such a man as Paley employed in the servile task of framing a doctrine to suit his previous practice, and leave him a convenient portion of the loaves and fishes: yet what chapter of the New Testament will justify the learned Archdeacon? I am, Sir, your's,

Nov. 16, 1806. WHISTONIUS.

BIBLICAL CRITICISM.

To the Editor of the Monthly Repository.

SIR,

THE intelligence which you lately communicated, of the intention of the London Unitarian Society, to publish an improved Version of the New Testament, founded upon that of Archbishop Newcome, would, I doubt not, be received with much pleasure by many of your readers;—to myself it was peculiarly pleasing. The object has long been a favourite one with me; and by the aid of the invaluable labours of Wakefield, Symonds, and Newcome, I hoped, at some future time, to furnish to those friends of truth who could not read the original for themselves, such a representation of it, as might materially assist their understanding of its contents. I am rejoiced that it is in better hands; but I beg leave to avail myself of your highly useful Repository, to suggest to those who have the conducting of the Version, a few hints, which, if of no use in themselves considered, may lead to something useful.

The Version of the excellent Newcome partakes so much of the venerable simplicity of the common Version, that the choice of it fixes the plan of that now proposed, and at the same time furnishes a presage of its value. I believe that the conductors of it will occasionally find that Newcome has departed from the common Version where it was not necessary; and in every such departure he should be left, because the purposes of an improved Version will be best answered by exciting as little as practicable in the minds of the readers, the feeling that they have not before them, what has been long connected with their best thoughts and feelings.

I believe that it will not unfrequently be found, that the Versions of Tyndale and Geneva, afford a satisfactory rendering, where the common Version does not. Where this is the case,

the hoped-for character of the proposed Version would be best preserved, by employing the older Versions. I have often been gratified with finding, while attempting to translate portions of Mark's Gospel, that the translation which I had formed, without any direct reference to any other, agreed with Tyndale when it departed from the common Version. This I considered as a presumption, that sometimes at least James's translators had not acted upon their professed intentions. But this has been repeatedly observed, I think, by those who have had more experience; I will therefore leave this point.

Those who have compared Newcome with Griesbach's second edition, must have found numerous instances in which Newcome's notices of probable omissions must be revised. It is a great defect too, that no mention is made of words actually omitted or changed, in consequence of a change in the *text*. Those who have not Griesbach by them, cannot always tell what is to be attributed to the Translator, what to the Critic. It appears to me, that one purpose of the proposed Version should be, to enable the unlettered thinker to ascertain where and in what respects the text of Griesbach differs from that commonly received. Now this may be effected, by inserting in the margin, a close translation of those words of the common text, which are omitted, or changed for a more correct reading. Farther, as the probable, or somewhat probable, omissions are easily noticed, and are frequently highly deserving of notice, both should be marked in the text. The words, which in Griesbach's estimation are probably to be omitted, may be inclosed, as by Newcome, in brackets. Those whose omission he deems less probable, in semi-brackets. Those readings Griesbach regards as probable, or somewhat probable, if susceptible of translation, should all be noticed; but these might be given in a table at the end ranged in order, and with Griesbach's distinctive marks annexed. In all cases I trust that the Conductors of the proposed Version will observe, as an inviolable rule, that no critical conjectures shall be introduced into the *text*: if they judge any to deserve notice, they may find a place in their *notes*. The fewer of these however the better; they are weapons, which are certainly suspicious, and which need not be employed, while the means of knowledge are so abundant. Indeed I am inclined to hope, that they intend to keep closely to Griesbach's text. If they see any deficiency in his canons, or in their application, it may be desirable to notice it in its proper place; but those who value Griesbach's text as it deserves, will, I think, feel most confidence and satisfaction in a constant observance of it. Newcome has, in one or two in-

stances, departed from Griesbach without notice or apparent authority. In such cases Griesbach should be followed.

Why should we not be satisfied with our present translation, and with the received text, is a question which admits of an easy answer; and were the proposed Version solely designed for the learned critic, there would be no occasion to say a word on the subject. But it is at least equally designed, I trust, for the unlearned Christian inquirer; and to him I am convinced, a brief view of the reasons for departure from the common text and common version, given in a familiar, but concise and distinct manner, and accompanied with a statement of the objects of the improved Version, would go far to give him a confidence in the employment of it, which he will otherwise be left to gain from verbal authority, and therefore often will not gain at all.

I have more remarks which I shall be desirous of offering, if I may allow the hope that they will not be deemed intrusive; I have no wish to impede in any way the execution of the important undertaking, but to say before, rather than after, its publication, what much thought has led me to regard as conducive to its value. If you judge these remarks entitled to a place in your Repository, I shall hope that I may presume upon the admission of a few more in your next number.—But, before I lay aside my pen, I wish to suggest to the Conductors of the Version, whether, as they propose to employ Newcome's Version as the basis of it, it would not be desirable to give in your Repository, a statement of those passages in which they propose to differ from him, and of their corrections. This will enable those who may feel sufficient interest in the undertaking to send to them such remarks (free of expense, of course) as might contribute to its improvement. It would increase the labour and expense beyond what can be hoped practicable, or it would be well to send a copy of each sheet before it is worked off, to those persons who might be regarded as likely to improve the version: in default of this, what I have suggested above would be found probably an useful succedaneum. Whether any of the preceding remarks be or be not thought deserving of attention, I wish to the Conductors every success:—their undertaking is a laudable one, and if well executed, will reflect credit on their cause, and further it more than the most valuable polemical writings can do.

I am, Sir, very respectfully your's,

L. C.

REVIEW.

"STILL PLEAS'D TO PRAISE, YET NOT AFRAID TO BLAME."

POPE.

[Writers and Booksellers desirous of having their Publications noticed early in the Review of the MONTHLY REPOSITORY, are requested to send them, as soon as they appear, to the Editor, at the Printer's.]

ARTICLE I.

An Introduction to the Study of Moral Evidence, or of that Species of Reasoning which relates to Matters of Fact and Practice. With an Appendix, On debating for Victory, and not for Truth. By James Edward Gambier, M. A. Rector of Langley, Kent, and Chaplain to the Right Hon. Lord Barham. Rivington and Hatchard.

MANY subjects, and those of the greatest importance to human welfare, do not admit of demonstrative evidence. When such subjects are discussed, we are obliged either to ground our conclusions on a less perfect species of proof, or to remain in a state of suspense. In many cases this suspense would be extremely painful: in others, it might prove highly injurious: yet we know that conclusions, hastily drawn, without any view to fixed and determinate principles, would have little probability of being accurate or just. It must, therefore, be of the greatest advantage to have a set of rules laid down, to which in all cases of this nature we might constantly recur for direction; but such an attempt has, we believe, never been made till the publication of the present treatise.

The author of this work is, therefore, certainly entitled to the praise of original design; and, had he failed in the execution, would at least have had strong claims to the candour of his readers. We have, however, perused the volume with considerable satisfaction. We would earnestly recommend it to the attention of youth in particular, and of all those who would wish to improve themselves in accurate reasoning on subjects which do not admit of absolute certainty.

To those whose reading is confined to purposes of entertainment, this volume may not prove a very acceptable present. It contains no eloquent passages, no witty remarks, few interesting anecdotes. It aims only at justness of sentiment, accuracy, and perspicuity—to convey useful information, in language intelligible and appropriate.

But such qualities, in a tract of such a nature, must be allowed to constitute its highest excellence. It is a book from

which we expect nothing but instruction; and if we be not disappointed in this expectation, nor find any material difficulty in comprehending the sense of the author, *his* aim is accomplished, and *we* have reason to be satisfied.

Respecting the claims of this treatise to approbation, we shall endeavour to enable our readers to judge for themselves, by making as copious extracts as the plan of our Miscellany will permit. The first shall be from the preface, on the utility of attending to the nature of moral evidence.

"He who has not attained the knowledge, and accustomed himself to the use of correct and fixed principles of decision on the weight of evidence for matters of fact, must engage in the discussion of many important questions—such, for instance, as the truth of Christianity—with great disadvantage. The principles on which he will be required to decide, being new to him, will probably appear to have been framed merely for the occasion, and will therefore be suspicious: but had he pursued this study with due attention, these principles would be [have been] familiar to him; he would have been accustomed to apply them to various subjects, and to see that they lead to correct conclusions. To him, therefore, they would afford both a safe and satisfactory ground of decision on the question proposed.

"This study will also be a means of preservation from many errors in the ordinary occurrences of life. Few practical questions call for our decision, on which we are not previously interested on the one side, or the other. The having to search for our principles of judgment, while under the influence of interest, must be an inlet to delusion, in addition to the danger of misapplying them. But if we have been accustomed to the use of certain fixed principles of evidence, they will naturally present themselves to our minds, when occasions for their applications arise; nor shall we be able to decide inconsistently with them, without being conscious of doing wrong. It would therefore be useful to acquire a knowledge of the principles of moral evidence, as well as those of demonstration; and perhaps to pursue the study of these different kinds of evidence at the same time.

"The author's motive for engaging in the discussion of this subject, was, his having observed persons of ability and education delude themselves as to the truth of facts, of importance to their moral conduct, by applying to them principles of reasoning unsuited to the nature of the case. With the principles of demonstrative reasoning, they were well acquainted; but of those of moral evidence they had not a sufficiently clear and settled knowledge, to put them on their guard against the delusions of inclinations or interest in themselves, or the sophistry of others. Hence even their knowledge of morality, and the general rectitude of their intentions, became of little avail to direct their conduct; for an error in the fact is as fatal to virtue, as an error in the principles of morality."

The work is divided into five chapters, each of which is subdivided into a number of sections; and a table of contents is prefixed, which states the particular subject of every section.

The first chapter is "On the nature of moral evidence, and wherein it differs from demonstration."

"Moral evidence," says the author, "is that species of proof which is employed on subjects, directly or indirectly, connected with moral conduct. It is not, however, confined to such subjects, but is extended to all those facts and events, concerning which we do not obtain the evidence of sense, intuition, or demonstration, and to all the general truths which are deduced from observation. In these, it still retains the name of moral evidence—a denomination which it seems to have derived from its being employed on subjects connected with moral conduct, because they form the most important class of subjects to which it is applicable."

After stating the difference between moral evidence and demonstration, in eleven particulars, the author observes—

"From what has been said, it is evident that moral evidence is vastly inferior to demonstration. Hence, perhaps, some persons may conclude that the study of it will be of little use: but however inferior it may be to demonstration, it is not possible to avoid using it constantly; for it is the only light afforded us to form our practical opinions and regulate our conduct. Without attending to it, we can neither act, nor cease to act. We cannot even subsist without acting upon it; since it cannot be demonstrated that our food will not poison, instead of nourishing us. Instead, therefore, of contemning it on account of its inferiority, it becomes us to improve to the utmost the light which it affords, by qualifying ourselves to apply it as correctly as possible on every occasion. This must be incumbent, not only on the student in science, but also on every man, whatever be his business or employment."

The second chapter is "On the different kinds of moral evidence, with observations on the weight of each."

"The different kinds of moral evidence" are stated to be, observation, or experience; testimony; learning from others those general conclusions which they have deduced by the observation of a variety of facts of the same kind; general notoriety and report, which are said to be *external*; analogy and probable inferences drawn from facts or premises, which are considered as *internal*.

The nature of these different kinds of evidence is satisfactorily stated, and at the conclusion of the chapter the author remarks, "that the two principal kinds of moral evidence are experience and testimony; that the rest (except inferences from premises) are only combinations or modifications of these; and that the sphere of experience is greatly enlarged by testimony; while, on the other hand, testimony is restricted and confirmed by experience."

The third chapter contains "General directions relating to moral reasoning," which are considered under three separate heads: "First, those which may be considered as a sort of previous qualification, for the examination of questions in

moral evidence. Secondly, those which should determine whether or not we ought to engage in the discussion of the question proposed. Thirdly, such as must be observed in the discussion of questions. And, lastly, the principles on which the weight of any probable argument, or the probability of any event, ought to be determined."

Perhaps some of these directions may appear rather obvious, but we are persuaded that they will be found just and important. Selection is difficult, and our limits are moderate.

Chapter the fourth gives "special directions relating to each kind of moral evidence."

In the preceding chapter, the directions related to moral reasoning in general; the chapter before us, as its title indicates, gives particular directions respecting the different kinds of moral evidence mentioned before. Under this head the rules for judging of testimony are very fully and clearly stated.

Chapter the fifth is "On the kinds of evidence of which different subjects admit, and on which they are actually believed."

In this chapter, amongst a variety of other topics, the author introduces the authenticity of books, and the evidence of miracles. He shews by what means the former may be established, and on what testimony the latter are entitled to credit. Under the last head he combats an objection of Hume; but in order to refute the argument of that writer, he supposes his reader to be previously convinced "that God governs the world." With such a person he thinks the only inquiry would be, "whether any occasion may arise which, it may be reasonably concluded, would induce God to alter or suspend any of the constant operations of nature." In order to determine this question, "it should be inquired whether it can be presumed, that any occasion should occur, in which it may be important that God should reveal his will to men to correct their mistakes, to reform their vices, or to give them any new instruction. The view which will be entertained of the existence of such an occasion, and of its importance, will depend on the judgment which has been formed of the moral state of mankind, and of the happiness or misery which may await men in the next world." This is certainly requiring a great deal preliminary to the discussion of the question respecting the truth of the Christian religion. The views which may be entertained of the moral state of mankind, and of their prospects beyond the grave, are so various, that if a conviction of the truth of Christianity depend on any one of them in particular, there will be little chance of its being effected. Some writers, among whom are Paley and Priestley, have endeavoured to shew that Christianity may be satisfactorily proved, independently of all prior

considerations whatever; that the origin and progress of the Christian religion, under such circumstances as it was at first propagated, cannot fairly be accounted for without admitting a miraculous interposition; and we confess we cannot see how their arguments can ever be answered. If so, it does not seem necessary to embarrass the question concerning the truth of our religion, with doubtful speculations on the first cause, or the present moral state and final destiny of mankind. It is not probable, however, that the author meant to concede to unbelievers so far as to acknowledge that Christianity cannot be satisfactorily proved, unless these points are previously admitted; but only to shew that the arguments in its favour would then be felt with much greater force.

The conclusion contains some practical observations deduced from principles advanced in the tract. It is short, but very important.

Afterwards follows an appendix "On debating for victory, and not for truth." This practice is reprobated by the author as highly immoral. He shews the arts by which such sophistical disputants contrive to perplex their opponents, and the contrary mode by which a fair and candid reasoner would support a cause which he believed to be just. He argues that the powers of reason and speech were given to men for nobler purposes; that they are perverted when used to deceive; that the practice is injurious to the person who follows it, as tending to weaken the influence of sound argument on the mind, and to general scepticism; that it is injurious to the hearers, as "leading them to regard the art of reasoning like the art of fencing, that is entirely dependent on the skill of the disputant, but as having no natural tendency to the discovery of truth." It also tends to excite anger. A practice of such a nature, it is concluded, must be immoral.

On the whole, we have no hesitation in recommending this book as one of the most generally useful, of those relative to the human mind, which have been published for many years; and especially to young persons. They will find in it some very valuable directions for drawing just conclusions, and avoiding dangerous errors. Though pure discussion, it is never abstruse. It is brief, but clear and comprehensive. Though the reader may not feel himself amused, he will have no reason to regret the time and attention it may have occupied. The author may be considered by some as rather a rigid moralist, but he will not be censured on that account by any sincere believer in the Christian religion. A. N.

Select Sermons, translated from the Original French of Louis Bourdaloue. 8vo. 7s. 6d. boards. Conder. 1806.

[Concluded from p. 483.]

THE Sermon "On Providence," preached before Lewis XIV. is replete with energetic eloquence, and displays such an instance of fidelity as must astonish Court-preachers in every country under heaven, not excepting even our own. Speaking of the man who rejects the government of God, our author observes—

"The man of the world, Christians, who throws off his dependence on the providence of the Almighty, is resolved either to follow blindly the course of fortune, whose current bears away the feeble mind, or to govern himself according to the views of human prudence, by which the votaries of the world are actuated. In giving up every principle of conduct, and resigning himself to the power of fortune, does not the worldling fall into the idolatry of the heathen, who, instead of adoring the Almighty, whose wisdom appeared in the government of the world, chose rather to worship a deity whom they called Fortune. To this deity they erected temples; they invoked her in every exigence; they offered her expiatory sacrifices; they gratefully ackowledged her imagined kindness; and this idolatry, which is imitated amongst Christians, incensed even the heathen philosophers themselves. 'How infamous,' exclaimed one of them*, 'to behold Fortune every where adored, every where invoked, and even, in contempt of the God, every where revered as the divinity of the world.' Is not this the sin with which God reproached the Israelites, in those words of Isaiah—'But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering to that number.' This sacrilege, my brethren, has not only been the crime of the Jews and Pagans; we behold it in the midst of Christianity, and more particularly at the court, where it is a vice the most predominant. Yes, my dear hearers, and you know this truth better than I do, the idol of the court is fortune; it is at the court she is adored; it is at the court where every thing is sacrificed to this idol—tranquillity, health, liberty, and even conscience and salvation. At the court, fortune is the regulator of friendship, esteem, civility, service, and even duty. The man richly endowed by fortune becomes a divinity in our eyes, his vices become virtues, his words are oracles, his will is law. Yes, I will be bold to say, were a demon sent from the infernal regions, and advanced to a state of high elevation and favour, there would be found men to offer him incense: but if the man thus idolized falls from his elevation, and we find him no more in place, how little is he regarded! All his false worshippers disappear, and they are the first to forget him. Why? because he is no longer the representative of the idol they adore. In such conduct, self-interest is the object of pursuit; but to seek our interest out of God and his providence is the grand error; the error from which even the virtuous and the wise are not wholly exempt. It is not, I own, absolutely forbidden to serve those who are in high stations, provided we regard

* Pliny.

them as the ministers of Providence: then our reliance on them is in conformity to the will of God, and we are not desirous of employing them, as they too generally are, to oppress one, to supplant another, to support injustice, and to render iniquity triumphant."

The misery of the man who rejects the guidance of Providence is thus forcibly represented:—

"Figure to yourselves a vessel well fitted out and provided with stores, but tossed on a tempestuous sea, at the mercy of the winds and waves, without the directing hand of a pilot: such is man in the wide sea of life, when no longer guided by the hand of God. Destitute of Providence, on what can he rely? Were it possible to find some other ground of confidence, his state would be less pitiable; but he is forced to acknowledge that in renouncing Divine Providence, and casting off the yoke of Jesus Christ, he is reduced to the alternative of placing his trust in man, or of relying solely on himself;—two conditions equally gloomy, and which ever he may prefer, he is inevitably and undeniably miserable. If rightly considered, what can be more dreadful than to be reduced to this self-dependence; and if a man be at all acquainted with his own heart, what state is so likely to deprive him of all happiness? Were I left without a guide in a frightful solitude, exposed to the danger of being irrecoverably lost, I should be seized with extreme terror. Were I abandoned in a dangerous malady, and left entirely to my own care, I could no longer venture to hope for recovery. Were I on a charge which affected not only my fortune, but my life, denied the aid of counsel, I should believe myself inevitably lost. How can I then be free from perpetual alarms in the midst of a world where I am surrounded by so many snares, where I am menaced with so many dangers, where I am pursued by so many foes, where, if protected by no power but my own, I am so liable to perish? Christians, that which constitutes the misery of man is his obstinate determination of depending on himself alone: his unhappiness is not the effect of any thing external, of that which is placed above him, or of that which most violently opposes him; he is himself the source of all his afflictions, by assuming the regulation of his own actions: and this must of necessity be the case; for as the thoughts of man are uncertain, timid, and confused; especially with regard to himself, when left to his own direction, he is perturbed and irresolute, uncertain of every thing, universally mistrustful, the sport of his own caprice and variableness, and the slave of an unreasonable temper. He is torn by numberless, contrary, and contending passions; absorbed in his own mind, he is alternately depressed by sadness, agitated with terror, envenomed with hatred, infuriated with love, devoured with boundless ambition, withered with malignant envy, transported with rage, overwhelmed with grief: he finds in himself a source of anguish; an absolute hell.

"It is true, Christians, that man is endued with reason, which is superior to all these passions, whose aid he is entitled and commanded to claim: but if in some instances, the aid of reason be useful, in others what suffering does it not inflict? To what purpose, it has been said, does man employ that reason, which is not subjected to God, which has no addition to its own feeble light? It serves but to render him more unhappy; to discover blessings he cannot obtain, to point out evils he cannot avoid, to excite desires he can never satisfy, to occasion repentance for ever tormenting him, to make him averse

to all that he possesses, and desirous of all that he cannot obtain, to make him the more clearly perceive numberless indignities at which he revolts, numberless acts of injustice which hurry him to desperation? He reasons on every subject, but his reasoning is a source of trouble; he foresees every thing, but his foresight confounds him. He affects wisdom, but his worldly wisdom is the origin of all his suffering. Were he to resign himself to the guidance of his God, the consciousness of a Providence continually watching over him would fix his thoughts, limit his desires, soften his passions, strengthen his reason, and in this stillness of the soul he would be truly happy: but in seeking happiness in himself, independently of God, he finds nothing but discontent and misery.

"In this situation what resource is open to him? Convinced of his own insufficiency, and unwilling to turn to God, does he then place his confidence in his fellow creatures? Ah! my dear hearers, this is a source of still greater misery. "Thus saith the Lord, cursed be the man that trusteth in man, and maketh flesh his arm." What servility, to say no more, is connected with this dependence? How degrading to cast off the yoke of God, and bend the neck to that of man, to live according to the will of a fellow-mortal, to exist but by his favour, to have no other will but his; to be ever obliged to anticipate his wishes, to address him with caution, and to flatter his vanity; to be in continual anxiety lest he should be displeased and his favour should cease. What slavery can be more wearisome and oppressive? But to depend on my God, whose Providence will never suffer me to want, constitutes my felicity, and enables me to exclaim, with St. Paul, "I know whom I have believed." On the contrary, to have rejected the protection of the Almighty, and to reflect that we have committed our destiny to the hands of inconstant selfish men; men whose attachment to us arises solely from a regard to their own interest, and who would abandon us without remorse the moment we became burthensome, or unable to render them future service; ah! Christians, if feeling were still alive in our breasts, would not this be the source of inconceivable misery?

"Were it possible for the protection of men to be equally beneficial with the benignant providence of God, it is natural to imagine it must be the protection of princes; whom we regard as Gods upon earth, and of their ministers and favourites, who appear to be all powerful in this world: but in these the sacred writings forbid us to place our hopes, lest we build on a ruinous foundation: put not your trust in princes. Experience also enforces the prohibition; for such is the effect of the just displeasure of God, that in seeking the favour of princes with unremitting solicitude, multitudes daily fall a sacrifice to falsehood and desertion, and consequently prove that *in the son of man*, even with respect to worldly happiness, there is no help.

"Yet, my brethren, such is the blindness of men that, although persuaded of a truth, so strongly evinced, and so important in its nature, they continue obstinately to oppose it, chusing rather to be unhappy by depending on the creature, than to be happy by subjecting themselves to the Creator. Notwithstanding the cruel proofs daily experienced of the indifference, harshness, and insensibility of these false divinities of the earth, their worshippers are still so infatuated as to remain oppressed with suffering whilst relying on them, instead of throwing off the servile yoke and enjoying their liberty, by exercising a holy confidence in their God. Ask these idolaters of princely favour, these partizans and slaves of the world, what is passing in their

hearts, and see if there be one of them who will deny that his situation is embittered by a thousand sorrows, disgusts, and mortifications, and that he lives in perpetual captivity. Do they not acknowledge this even in the midst of prosperity? But when they are disappointed after a series of intrigues; when, by the disgrace into which they unexpectedly fall, all their designs are disconcerted and overthrown, and they find themselves forgotten, neglected, despised, then, my dear hearers, they render a solemn homage to that Providence, whose care they had refused: then does the Almighty demand in that language of just indignation addressed to the Jews:—'Where are your Gods, and your rock in whom you trusted;' those protectors of whose support you were so assured, by whose favour you were so elated, the objects of your worship, and on whom you depended? Address your supplications to these your Gods, whom you have served, and in the extremity to which you are reduced, and the abyss into which you are fallen, let them rise up and help you, and be your protection."

The sermon "On the Last Judgment," preached at court, is peculiarly grand and impressive; and we are almost reminded of Paul who reasoned before Felix concerning righteousness and judgment to come, in such a manner as to make the corrupt governor tremble. If Lewis and his courtiers were not incapable of trembling, they must have been agitated in a similar manner. The discourse turns on two points, the first "That we shall be judged by our faith as Christians;" the second "That we shall be judged by our reason as men." Under the latter the preacher enters his protest against a doctrine too commonly embraced by both catholic and protestant churches—That of the total depravity of human nature; on which subject he observes as follows:

"It is a doctrine as baneful in effect, as holy in appearance, that since the fall of our first parents reason is become altogether corrupt; and to assert that when uninfluenced by faith, man has no other guide than error, and passion, tends under the pretext of humbling him, to render him licentious. Independently of faith, we are endued with the principles of reason, which even after the commission of sin, asserts its empire. That reason makes us acquainted with our Creator, points out our duties, enjoins laws for our observance, and subjects us to order. Can it then be absolutely and totally depraved. I know that reason alone, without divine illumination, is insufficient for our salvation; but I maintain that although it is not powerful enough to save, it is sufficient to condemn us. Reason, I acknowledge, is frequently obscured by clouds of passion; yet it is invested with a light which all our passions cannot extinguish, and which, through the thickest darkness of sin, illuminates our minds. We shall be judged by the pure reason which God has given us. Nothing is more certain."

The translator of these sermons, (a lady) has performed her task with considerable ability. Instead of servilely copying the author, she has very properly omitted a few passages not connected with the main subject, and which to Protestants must have appeared considerable blemishes: her translation is free

and spirited, and we doubt not but she has presented us with the language which Bourdaloue himself would have delivered, had he preached in English. The sermons are, upon the whole, so worthy the perusal of the rational, and the devout Christian, that we trust they will meet with such a reception, as to encourage the translator to proceed in her labours; as there are other discourses in the original of equal excellence with those now translated. A memoir of the author is prefixed as a preface, in which we know not whether to admire more, the skilful compression of the matter, or the simple elegance of the style.

F.

OBITUARY.

MR. FOX.

(Concluded from our last Number.)

Such are the faint and imperfect outlines of the public character of this incomparable man. His political career is still fresh in the memory of us all.—Early in life he burst forth in all his glory, like the sun in his strength, in opposition to those measures by which America was separated from this country. And when his powerful efforts, combined with all the talent and eloquence of the senate, seconded by the voice of the people, and enforced by the critical and alarming situation of the country, had driven the unwise and unfortunate authors and advisers of them from the councils of the sovereign, he occupied a very important office in the new administration which was formed under the auspices of a distinguished nobleman *, whose eminent abilities and conciliatory spirit united many discordant interests; but who, unfortunately for the country, died within a few months after he entered into office. Political cabals soon compelled Mr. Fox and his friends to quit the cabinet; and resentment for what he regarded as ungenerous treatment impelled him to a measure, which, though it restored him to power with a high hand, was condemned, perhaps, for want of attending to the circumstances of the case, too severely condemned, by the general voice of the country. Nevertheless, in the plenitude of his power, however acquired, it cannot be proved that he ever departed from those wise and liberal principles which he always professed; and happy had it been for the country, had he continued to direct its counsels. But power did not long remain in his hands: and the manner in which he was dismissed from office will not soon be forgotten. Still, however, his adherents and supporters were numerous and powerful; and his active and brilliant exertions in the cause of peace and liberty were gradually raising him again in the estimation of the public, when the grand and unparalleled revolution which took place in a neighbouring country, like a terrific meteor, shot forth discord and confusion over the surrounding nations. In this unprecedented crisis, a system was pursued by this country directly the reverse of those mild, temperate, and conciliatory measures, which were recommended by this enlightened and liberal statesman; who, in a celebrated publication written at the time in his own vindication, predicted, with a precision little short of inspiration, the miserable consequences which ensued. But so little regard was paid to his warning voice, that the country, seduced by the fascination of a delusive eloquence, as though it were under a demoniacal infatuation, hurried into the opposite extreme. And this great man, this oracle of political wisdom, was left almost alone—neglected by the Court—insulted by his enemies—deserted, with a few illustrious exceptions, by his friends; by those who used to look up to him for advice, and in whom he had been accustomed to place the greatest

* The Marquis of Rockingham.

confidence; he was forsaken by the people, of whose rights and liberties he had ever been the fearless advocate, and was almost proscribed as an enemy to his country. This severe discipline, so unexpected and so unmerited, gave the last polish to his sublime character. It purified his public principles. He now learned to practise patriotism for its own sake. His great mind rose superior to popular applause, and he persevered in the path of public duty, from a proud sense of honour and conscious rectitude —from a regard to dignity and consistency of character—and from a high and generous principle of love to his country. Thus he persisted in exerting his amazing energies to enlighten, and to save from impending ruin, a people that turned a deaf ear to his earnest and benevolent remonstrances; till, in the end, truth and reason, aided by his potent eloquence, and by the testimony of sad and dear-bought experience, gained a complete victory over prejudice and passion; and this great statesman enjoyed the peculiar felicity of living to see the loftiest of his opponents giving way to the cogency of his arguments; and his illustrious rival himself acknowledging the wisdom of his political principles, earnestly soliciting his co-operation in the direction of the national councils; and, almost with his latest breath, recommending him as the only person whose talents and energies were capable of extricating his country from an unparalleled crisis of difficulty and danger. Thus was this extraordinary man, by the unanimous voice of his sovereign and his country, summoned to take the helm of the state in the midst of a tempest, and in circumstances of the most imminent peril; and had it been the will of Providence to have permitted him to carry into execution his magnificent designs, there can be little doubt that he would have steered his important charge into a safe and peaceful harbour. But the felicity of being governed by his wise and energetic counsels was not reserved for Britain. The powers of animal nature sunk exhausted by the vigorous exertions of the mind; and the immense pressure of public business and public care broke down a constitution which already indicated symptoms of decay, and in a few months deprived his country of one of the most enlightened, liberal, and patriotic statesmen, which this, or any other age, or nation, could boast, before the mighty schemes revolving in his breast could be matured and developed, and almost before any one of his wise and salutary measures could be carried into effect.

"Died, October 24, at Grove House, Hackney, in the 21st year of his age, THOMAS BRAIDWOOD, Esq. formerly of Edinburgh, eminently distinguished for the discovery and successful practice of the art of instructing the deaf and dumb." *M. Chronicle.*

Dr. Johnson being at Edinburgh in 1773, paid a visit to Mr. Braidwood's school, of which he has given the following very interesting account at the close of his "Journey to the Western Islands."

"There is one subject of philosophical curiosity to be found in Edinburgh, which no other city can shew; a college of the deaf and dumb, who are taught to speak, to read, to write, and to practise arithmetic, by a gentleman whose name is Braidwood. The number which attends him is, I think, about twelve, which he brings together into a little school, and instructs according to their several degrees of proficiency.—How far any former teachers have succeeded, it is not easy to know; the improvement of Mr. Braidwood's pupils is wonderful. They not only speak, write, and understand what is written, but if he that speaks looks towards them, and modifies his organs by distinct and full utterance, they know so well what is spoken, that it is an expression scarcely figurative to say, that they hear with the eye.

"This school I visited, and found some of the scholars waiting for their master, whom they are said to receive at his entrance with smiling countenances and sparkling eyes, delighted with the hope of new ideas. One of the young ladies had her slate before her on which I wrote a question, consisting of three figures, to be multiplied by two figures. She looked upon it and quivering her fingers in a manner which I thought very pretty, but of which I know not whether it was art or play, multiplied the sum regularly in two lines, observing the decimal place; but did not add the two lines together, probably disdaining so easy an operation. I pointed at the place where the sum total should stand, and she noted it with such expedition as seemed to shew that she had it only to write."

"At Tetford, near Farnham, Surrey, Oct. 28, much lamented by her family and a numerous and respectable acquaintance, after a lingering and painful illness, which she bore with the utmost fortitude, retaining her excellent faculties to the last, Mrs. CHARLOTTE SMITH, authoress of sonnets, and other celebrated works." *M. Chronicle.*

RELIGIOUS, LITERARY, AND POLITICO-RELIGIOUS INTELLIGENCE.

RELIGIOUS.

UNITARIAN FUND.—The subscribers and friends to this institution will rejoice to hear that the Half-yearly General Meeting, which was holden on Wednesday the 26th instant, was in the highest degree respectable and pleasing. It is a day that will long be remembered with satisfaction by all present. The glow of pleasure which animated all their hearts, and appeared in their countenances, can be, however, but imperfectly conceived by such as only read or hear the account of the meeting. The religious service of the day (carried on at the chapel in Parliament-Court, Bishopsgate, London) was well attended, though numbers were prevented joining in it by the extreme unfavourableness of the weather, and nothing but the zeal of the auditory could have induced them to break through this inconvenience. The Rev. R. Aspland pronounced the general prayer; the Rev. Dr. Toulmin preached the sermon and delivered the concluding prayer. The sermon, founded on Matthew xi. 25, was peculiarly suitable to the occasion. It was rational and persuasive; and breathed a spirit of boldness and zeal, of conciliation and candour, truly exemplary, and infused the same spirit into the audience. More than this our limits will not permit us to say of it; and more, we are happy to say, it is unnecessary to state, as the warm approbation of the auditory led them, as by one impulse, to propose and to subscribe liberally to its being printed. Before the congregation was dismissed, the Rev. R. Aspland read from the pulpit the second *Report of the Committee*, which was of considerable length, and embraced much important information. It was esteemed on all sides satisfactory and encouraging. The society voted its being put to the press. A large number of copies will be printed, and one copy will be annexed to each copy of the discourse. It will be given to the public in a few weeks, and, as the names of the subscribers will be printed with it, it is earnestly requested that such friends to the institution as intend to become subscribers the ensuing year, will send in their names to the Treasurer, or Secretary, or any of the members of the committee, that they may duly appear in the list. The business of the society was conducted in the chapel, John Christie, Esq. in the chair. The following persons were chosen into office for the next year, viz. Treasurer, Joseph Holden, Esq.; Secretary, Rev. R. Aspland; Committee, Ebenezer Johnston, Esq. John Chatfield, Esq. Rev. John Evans, John Christie, Esq. Mr. W. Titford, Mr. J. Sowerby, Mr. David Eaton; Auditors, J. T. Rutt, Esq. D. W. Harvey, Esq. From the chapel the society adjourned to the King's Head Tavern, in the Poultry, where the friends and subscribers to the Fund dined together. An experiment was made by the stewards whether a dinner on an economical plan would not suffice to draw together, to unite and to satisfy a respectable company; it has happily succeeded. The company on this occasion was very respectable, and every individual expressed not only satisfaction, but pleasure in the arrangement of the stewards. About seventy persons were present at the dinner, among whom we noticed Messrs. E. Johnston, Rutt, Wainewright, Bentley, Holden, Christie, Young, Sowerby, Titford, Chatfield, Lanfear, Freeman, Harvey, Knight, &c. &c. &c. and the following ministers, viz. Dr. Toulmin, Mr. Evans, Mr. W. Johnston, Mr. Dewhurst, Mr. Aspland, Mr. Vidler, Mr. Wright, Mr Bennett, Mr. Sampson Kingsford, Mr. Simpson, Mr. Towers, &c. &c. J. T. Rutt, Esq. was called to the chair, through whose excellent management, aided by the feelings of the company, the meeting was decorous, pleasant, and (what can seldom be said of public dinners) *Christian*. The toasts, the speeches, the con-

versation, were all congenial with the object of the meeting, and tended to promote it. In them were no political allusions, nor any thing in short not connected with the Unitarian Fund.—The following is a list of the toasts—embracing all that were given, with the exception of complimentary ones to the officers of the society:—1. The Unitarian Fund.—2. The Unitarian Book Societies—May they ever befriend the Unitarian Fund, and may the Unitarian Fund be ever considered as their most useful auxiliary. Mr. Ebenezer Johnston (Treasurer of the Unitarian Book Society) rose upon this toast being given, and stated it to be his opinion that the two societies, the Unitarian Book Society, and the Unitarian Fund, would be mutually serviceable. He also said he felt no doubt that many members of the former would, upon knowing that the missionaries employed by the Fund wanted Tracts to distribute, supply them liberally with them. The Secretary stated, that the Unitarian Book Society had already liberally voted six hundred of their most popular and useful tracts to the Fund. Mr. Wright pointed out some instances of the great utility of Unitarian Tracts, and of their close connection with popular Unitarian preaching.—3. The Rev. Theophilus Lindsey. This toast, which was drank with the utmost pleasure, was prefaced by a warm eulogium from the chair.—4. The Memory of Dr. Priestley. This toast evidently occasioned in the company alternate sentiments of pain and pleasure; pleasure in the recollection of such a man; pain in the reflection that he is no more. It was introduced by an eloquent and feeling speech from the chairman, in which a succinct view was taken of the progress of Unitarianism in modern times, and a character given of Dr. Priestley's labours, the object of which was, to bring truth from colleges and schools, into the humble walks of life. He considered this day as an era in the history of the Unitarian doctrine, and the beginning of the accomplishment of the prayers and endeavours of Dr. Priestley and his venerable coadjutors. No report can describe the impression made by this speech.—5. The Missionaries of the Unitarian Fund. The company drank this toast with an eagerness which strongly expressed their sense of the services of these gentlemen. Mr. Wright and Mr. Bennett returned them thanks in speeches of some length, and of great interest. As they proceeded, the involuntary exclamation of almost every individual was, "These men possess the true spirit of Missionaries!"—6. The New Members and Subscribers. This gave occasion to the treasurer, secretary, and others, to read the names of those persons, and to state the acquisition of the society on this day, in the collection, the subscriptions, and the donations. It was calculated that about sixty new names were altogether added to the list of subscribers and benefactors, and that about 100*l.* was added to the Fund!! This extraordinary success was unexpected, and appears astonishing. To the conductors of the society it is unspeakably gratifying; to its friends at large it cannot but be matter of rejoicing. A spirit of zeal is enkindled within us, which can never be extinguished, and which, under the guidance of wisdom and discretion, must issue in the furtherance of truth. Aged Unitarians will rejoice that they have lived to see this spirit revive, and the young will anticipate with delight the future triumphs of truth which will be achieved by means of this spirit, and of which it is an earnest. The company separated about seven o'clock, congratulating each other upon the happiness which the meeting had afforded them, and eager to describe it to such of the friends of the society as were absent.

ORDINATION.—The Rev. P. Charles was lately ordained pastor of the newly formed Unitarian Society at Templeton, a village in Pembrokeshire, South Wales. Mr. Rees, of Gelligron, begun with prayer: Mr. Evans, of Haverfordwest, Mr. Charles's pastor, preached. The other ministers present and engaged in the service, were Mr. D. Davies, of Castle Howell, and Mr. B. Phillips, of Salem.—Mr. Charles and his friends at Templeton were originally Calvinists. Enquiry first led them to adopt the doctrine of general redemption. They next imbibed the *Sabellian* doctrine, from the writings of Mr. Williams, formerly a Methodist clergyman, who was excluded from connection with the Methodists on account of his heresy, and who is the Welsh annotator on the Bible. Lastly, they were brought over to Unitarianism (strictly so called) by means of a set of the Unitarian Tracts which happily found its way among them, and of the *Universal Theological*

Magazine, the precursor of the *Monthly Repository*. They meet in several licenced rooms in their respective neighbourhoods. They are extremely desirous of having, however, one commodious chapel in a central spot, and have made application we understand to the Unitarian Fund for assistance,

The Order of the Preachers and Subjects at a Wednesday Evening Lecture at Salters-Hall, to be held every fortnight during the winter half year.—Service to commence precisely a quarter before seven o'clock.

December 10, 1806, Mr. Worthington—"The varied and successive Methods of our Saviour's Teaching."

December 24, Mr. Smith—"Death by Sin, and eternal Life through Jesus Christ."

January 7, 1807, Mr. Evans—"Diligence in temporal and spiritual Concerns."

January 21, Mr. Barrett—"The rich and various Beauties of Scripture."

February 4, Mr. Worthington—"Attention to the Will of the Father, the primary Object and Happiness of the Redeemer."

February 18, Mr. Smith—"Man's final Destruction, his own procuring."

March 4, Mr. Evans—"On mutual Agreement in the Journey of Life."

March 18, Mr. Barrett—"On the Destruction of the Old World."

April 1, Mr. Worthington—"On the final Dissolution of the Present World."

The WILTSHIRE CONFERENCE OF GENERAL BAPTISTS held their half-yearly meeting at Portsea, Hants, on Tuesday and Wednesday the seventh and eighth of last month. There were three discourses delivered on the occasion, viz. one on Tuesday evening, and the other two in the afternoon and evening of Wednesday. The first was on the Nature of Repentance, by Mr. Aldridge, of Lyndhurst; the second on Charity, by Mr. Smedley, of Downton, and the third on Early Piety, by Mr. Jones, of Trowbridge. At the close of the meeting the ministers and preachers present, together with several strangers from the neighbouring churches, all partook of the Lord's Supper. The meeting was very numerously and respectfully attended, and this last part of it was truly solemn and striking, as well as expressive of the pleasing harmony and liberality which prevail among the several ministers in the connection.—The morning part of Wednesday was entirely devoted to business, when, among other resolutions, it was agreed to hold the next meeting at Wedmore, in Somersetshire, on Easter Wednesday, 1807. And it was earnestly recommended to all the ministers to strive to be present at that time, with a view to reanimate, if possible, a people grown too dispirited through the loss of their active and faithful pastor the Reverend Moses Naile.

The last annual assembly of the WELSH GENERAL BAPTISTS was held on Tuesday and Wednesday the 13th and 14th days of May last. On Tuesday the meeting was held in the afternoon, at the village of Clydach, about five miles northward of Swansea.—The service was begun by Mr. William Morris; after which Mr. John Thomas* preached from Acts. viii. 5, and Mr. John Davies from Hebrew, iv 1, and the meeting was concluded by Mr. Evan Llwyd. On Wednesday the meeting was held at Swansea. In the forenoon the service was begun by Mr. Joseph James: after which Mr. Nathaniel Williams preached from Romans i. 16. Mr. William Morris (in English) from Psalm civ. 34; and Mr. Evan Llwyd (in Welsh) from Mathew xxiv. 14. In the afternoon the service was introduced by Mr. William Thomas, after which Mr. James Davies preached from Gal. vi. 16; Mr. John Richards from Acts. xi. 23, and Mr. Thomas Rees,* of Gelligron, (in English) from Thess. v. 21, and concluded the service. All the services were very numerously attended, and conducted with much Christian love and unanimity.—The next assembly was fixed to be held at Cardigan, May 20th, 1807, and Mr. Thomas Jenkins, Mr. William Morris, and Mr. William Thomas were appointed to preach. A meeting was fixed to be held on the afternoon of the day preceding (May 19) at Newcastle.

The Directors of the Calvinistic Missionary Society, in London, are making great efforts for the instruction and conversion of the Jews. They have

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* This gentleman is not of the Baptist denomination; but being at the meeting was prevailed upon to preach an English discourse, in consequence of the non-arrival of an English minister, who had been expected.

taken measures for establishing a free-school for Jewish children, and have begun to print a series of Tracts, designed to help forward their object.—They invite subscriptions towards this particular plan, and request such Christians to give in their names as are willing to take in Jewish apprentices or servants.

LUTHERANS in FRANCE.—A petition has lately been presented by the Lutheran Protestants in Paris to the Minister of Religion, signed by the fathers of fifty families, in which they crave further assistance from Government, it being at present impossible for them to avail themselves of the benefits of the decree in their favour, because they are neither sufficiently numerous nor opulent to defray the rest of the expences which Government are not engaged to pay. They therefore pray, that if a larger sum cannot be allowed them for the support of their worship, they may be permitted in future to attend some of the Protestant chapels belonging to the Foreign Envoys.

SOUTH-AMERICAN MISSIONARIES.—Some of the public papers have asserted, that both Catholic and Protestant ministers in South America, have declared their inability to proceed in their duty, and therefore are about to return home. They have found that "the simple idea of One God" [they should have said, the compound idea of Three Gods] is so far above the comprehension of these savages, that they despair of success. It is added, the old men, in particular, criticise the discourses of the preachers with the most pointed severity, and turn every sentence into ridicule!

POLITICO-RELIGIOUS.

THE JEWS.—It is impossible to give an idea of the enthusiasm which the Jews of Frankfort, who are very rich and very numerous, bear to the Emperor Napoleon. They call him "The Saviour of their Nation," and "Their Messiah." We are assured that the Prince Primate is preparing to give them much more liberty than they enjoy at present.

The number of Jews in the French territory is estimated at 100,000; and these people have been for some years past in possession of every civil right: several of them are officers in the army; others fill the place of Judges, Administrators, and Municipal Officers. In the department of Mont Tonnere, a Jew is Mayor of the commune, and has at the same time proved himself a good financier and a good farmer.

LITERARY.

The Rev. W. Severn, of Hull, has in the press a pamphlet in vindication of the Unitarians, being remarks upon a publication by J. Hill, merchant of Hull, entitled "The Methodists Vindicated," in which there are some severe strictures upon the Unitarians. We shall give further notice of this work when it appears.

Mr. Benjamin Flower, of Harlow, will begin with the new year (1807), a monthly political work, under the title by which his paper gained so much celebrity, of the "Intelligencer." The work will include a monthly Review of Politics, General Correspondence, State Papers, Patriotic Poetry, Political Intelligence, &c. &c. When the plan is fully matured, it will be submitted to the public in a Prospectus.

The Rev. T. Belsham intends speedily to publish an Abstract of the Evidences of the Jewish and Christian Revelations, in four Discourses; addressed to the Young Persons who attend the Unitarian Chapel in Essex-street.

We are happy to hear, that the first impression of the Rev. L. Carpenter's Introduction to the Geography of the New Testament is nearly sold off, and that a new and corrected edition will be soon put to press; of which we shall take care to give some account.

Mr. Clennel, of Newcastle, proposes to publish by subscription, in a few weeks, Thoughts on disclosing the Processes of Manufactories. His plan is truly patriotic, and would, we are persuaded, if generally adopted, render essential service to the manufactures and commerce of the country.

MUNGO PARK.—We are happy to state, that the accounts lately circulated of the death of this traveller are believed to be erroneous. No such account has reached Government, nor have there been any late arrivals from that country by which the information could have been received. It is the opinion of Sir Joseph Banks, and other gentlemen personally acquainted with Mr. Park, and deeply interested in the success of his mission, that it is the old report of the death of part of the soldier and carpenters newly revived and greatly exaggerated.

MEDICAL REFORM.——A most important scheme of this description is in contemplation. No one who is at all an observer of what is passing in society can be ignorant of the abuses committed, and impositions practised, by persons of inadequate or no education assuming the rank of those who have been duly educated; depriving them of those emoluments to which they are entitled, as well as injuring society by their ignorance of medical science. Dr. Harrison, of Horncastle, is the prime mover, supported by many physicians and surgeons of the highest character in London. In this undertaking, among other men of rank (not of the medical profession), the Right Hon. Sir Joseph Banks benevolently countenances and assists in the attempt to effect a new arrangement. Several meetings have been held at his house in Soho-square, and some progress has been made in preparing the business to be brought before Parliament, with the assistance of the Right Hon. Chancellor of the Exchequer, Lord Henry Petty.

The Society of Haarlem has offered the prize of a gold medal, value 490 guilders, for the best answer to the following question—"What do we know historically of the alterations which the earth has undergone in consequence of the flood, and of the variety of causes which occasioned these alterations?"

A beautiful monument to the memory of Schwartz, the German missionary, has been just finished by Mr. Flaxman, intended for India. The subject is a bas-relief, representing the Rajah of Tanjore's last visit to the venerable priest while on the bed of death; it was chosen by the Rajah himself: one or two of the Rajah's ministers are represented as accompanying him, with three boys, in the fore ground, belonging to the school which Schwartz superintended for many years. The inscription is in English.

POETRY.

PALESTINE.

A PRIZE POEM.

(Concluded from our last.)

Nor shrunk she then, when, raging deep and loud,
Beat o'er her soul the billows of the proud.
E'en they who, dragg'd to Shinar's fiery sand,
Till'd with reluctant strength the stranger's land;
Who sadly told the slow-revolving years,
And steep'd the captive's bitter bread with tears;
Yet oft their hearts with kindling hopes would burn,
Their destin'd triumphs, and their glad return;
And their sad lyres, which, silent and unstrung,
In mournful ranks on Babel's willows hung,
Would oft awake to chaunt their future fame,
And from the skies their lingering Saviour claim.
His promis'd aid could every fear controul;
This nerv'd the warrior's arm, this steel'd the martyr's soul!
Nor vain their hope:—bright beaming through the sky,
Burst in full blaze the Dayspring from on high;
Earth's utmost isles exulted at the sight,
And crowding nations drank the orient light.
Lo, star-led chiefs Assyrian odours bring,
And bending Magi seek their infant king!
Mark'd ye, where hovering o'er His radiant head,
The dove's white wings celestial glory shed?
Daughter of Sion! virgin queen! rejoice!
Clap the glad hand, and lift th' exulting voice!
He comes,—but not in regal splendour drest,
The haughty diadem, the Tyrian vest;
Not arm'd in flame, all glorious from afar,
Of hosts the chieftain, and the lord of war:
Messiah comes:—let furious discord cease;
Be peace on earth before the Prince of peace!
Disease and anguish feel His blest controul,

And howling fiends release the tortur'd soul;
The beams of gladness hell's dark caves illume,
And Mercy broods above the distant gloom.
Thou palsied earth, with noonday night o'erspread!
Thou sickening sun, so dark, so deep, so red!
Ye hovering ghosts, that throng the starless air,
Why shakes the earth? why fades the light? declare!
Are those His limbs, with ruthless scourges torn?
His brows, all bleeding with the twisted thorn?
His the pale form, the meek, forgiving eye
Rais'd from the cross in patient agony?
—Be dark, thou sun,—thou noonday night arise,
And hide, oh hide the dreadful sacrifice!
Ye faithful few, by bold affection led,
Who round the Saviour's cross your sorrows shed,
Not for His sake your tearful vigils keep;—
Weep for your country, for your children weep!
—Vengeance! thy fiery wing their race pursu'd;
Thy thirsty poniard blush'd with infant blood.
Rous'd at thy call, and panting still for game,
The bird of war, the Latian eagle came.
Then Judah rag'd, by ruffian Discord led,
Drunk with the steamy carnage of the dead:
He saw his sons by dubious slaughter fall,
And war without, and death within the wall.
Wide-wasting Plague, gaunt Famine, mad Despair,
And dire Debate, and clamorous Strife were there;
Love, strong as Death, retain'd his might no more,
And the pale parent drank her children's gore.
Yet they, who wont to roam th' ensanguin'd plain,
And spurn with fell delight their kindred slain;
E'en they, when, high above the dusty fight,
Their burning Temple rose in lurid light,
To their lov'd altars paid a parting groan,
And in their country's woes forgot their own.
As 'mid the cedar courts, and gates of gold,
The trampled ranks in miry carnage roll'd;
To save their Temple every hand essay'd,
And with cold fingers grasp'd the feeble blade:
Through their torn veins reviving fury ran,
And life's last anger warm'd the dying man.
But heavier far the fetter'd captive's doom!
To glut with sighs the iron ear of Rome;
To swell, slow pacing by the car's tall side,
The stoic tyrant's philosophic pride;
To flesh the lion's ravenous jaws, or feel
The sportive fury of the fencer's steel;
Or pant, deep plung'd beneath the sultry mine,
For the light gales of balmy Palestine.
Ah! fruitful now no more,—an empty coast,
She mourn'd her sons enslaved, her glories lost:
In her wide streets the lonely raven bred,
There bark'd the wolf, and dire hyænas fed.
Yet midst her towery fanes, in ruin laid,
The pilgrim saint his murmuring vespers paid;
Twas his to climb the tufted rocks, and rove
The chequer'd twilight of the olive grove;
'Twas his to bend beneath the sacred gloom,
And wear with many a kiss Messiah's tomb:
While forms celestial fill'd his tranced eye,
The day-light dreams of pensive piety,
O'er his still breast a tearful fervour stole,
And softer sorrows charm'd the mourner's soul.
Oh, lives there one who mocks his artless zeal?
Too proud to worship, and too wise to feel?
Be his the soul with wintry reason blest,
The dull, lethargic sovereign of the breast!

Be his the life that creeps in dead repose,
No joy that sparkles, and no tear that flows!

Far other they who rear'd yon pompous shrine,
And bade the rock with Parian marble shine.
Then hallow'd Peace renew'd her wealthy reign,
Then altars smok'd, and Sion smiled again.
There sculptur'd gold and costly gems were seen,
And all the bounties of the British queen;
There barbarous kings their sandal'd nations led,
And steel-clad champions bow'd the crested head.
There, when her fiery race the desert pour'd,
And pale Byzantium fear'd Medina's sword,
When coward Asia shook in trembling woe,
And bent appalled before the Bactrian bow;
From the moist regions of the western star
The wandering Hermit wak'd the storm of war.
Their limbs all iron, and their souls all flame,
A countless host, the red-cross warriors came;
E'en hoary priests the sacred combat wage,
And clothe in steel the palsied arm of age;
While beardless youths and tender maids assume
The weighty morion and the glancing plume.
In bashful pride the warrior-virgins wield
The ponderous falchion, and the sun-like shield,
And start to see their armour's iron gleam
Dance with blue lustre in Tabaria's stream.

The blood-red banner floating o'er their van,
All madly blithe the mingled myriads ran:
Impatient Death beheld his destin'd food,
And hovering vultures snuff'd the scent of blood.

Not such the numbers nor the host so dread
By northern Brenn, or Scythian Timur led,
Nor such the heart-inspiring zeal that bore
United Greece to Phrygia's reedy shore!
There Gaul's proud knights with boastful mien advance,
Form the long line, and shake the cornel lance;
Here, link'd with Thrace, in close battallons stand
Ausonia's sons, a soft, inglorious band;
There the stern Norman joins the Austrian train,
And the dark tribes of late-reviving Spain;
Here, in black files, advancing firm and slow,
Victorious Albion twangs the deadly bow—
Albion,—still prompt the captive's wrong to aid,
And wield in freedom's cause the freeman's generous blade!

Ye sainted spirits of the warrior dead,
Whose giant force Britannia's armies led!
Whose bickering falchions, foremost in the fight,
Still pour'd confusion on the Soldan's might;
Lords of the biting axe and beamy spear,
Wide-conquering Edward, lion-Richard, hear!
At Albion's call your crested pride resume,
And burst the marble slumbers of the tomb!
Your sons behold, in arm, in heart the same,
Still press the footsteps of parental fame,
To Salem still their generous aid supply,
And pluck the palm of Syrian chivalry!

When he, from towery Malta's yielding isle,
And the green waters of reluctant Nile,
Th' Apostate Chief,—from Misraim's subject shore
To Acre's walls his trophied banners bore;
When the pale desert mark'd his proud array,
And Desolation hop'd an ampler sway;
What hero then triumphant Gaul dismay'd?
What arm repell'd the victor Renegade?
Britannia's champion!—bath'd in hostile blood,

High on the breach the dauntless SEAMAN stood:
Admiring Asia saw th' unequal fight—
E'en the pale crescent blessed the Christian's might.
Oh, day of death! oh thirst, beyond controul,
Of crimson conquest in th' Invader's soul!
The slain, yet warm, by social footsteps trod,
O'er the red moat supply'd a panting road;
O'er the red moat our conquering thunders flew,
And loftier still the grisly rampire grew.
While proudly glow'd above the rescu'd tower
The wavy cross that mark'd Britannia's power.

Yet still destruction sweeps the lonely plain,
And heroes lift the generous sword in vain.
Still o'er her sky the clouds of anger roll,
And God's revenge hangs heavy on her soul.
Yet shall she rise;—but not by war restor'd,
Not built in murder,—planted by the sword.
Yes, Salem, thou shalt rise: thy Father's aid
Shall heal the wound His chastening hand has made;
Shall judge the proud oppressor's ruthless sway,
And burst his brazen bonds, and cast his cords away.
Then on your tops shall deathless verdure spring;
Break forth, ye mountains, and ye vallies, sing!
No more your thirsty rocks shall frown forlorn,
The unbeliever's jest, the heathen's scorn;
The sultry sands shall tenfold harvests yield,
And a new Eden deck the thorny field.
E'en now, perhaps, wide waving o'er the land,
The mighty Angel lifts his golden wand;
Courts the bright vision of descending power,
Tells every gate, and measures every tower;
And chides the tardy seals that yet detain
Thy Lion, Judah, from his destin'd reign.

And who is He? the vast, the awful form,
Girt with the whirlwind, sandal'd with the storm?
A western cloud around his limbs is spread,
His crown a rainbow, and a sun his head.
To highest heaven he lifts his kingly hand
And treads at once the ocean and the land;
And hark! his voice amid the thunder's roar,
His dreadful voice, that time shall be no more!

Lo! cherub hands the golden courts prepare,
Lo! thrones are set, and every saint is there;
Earth's utmost bounds confess their awful sway,
The mountains worship, and the Isles obey;
Nor sun nor moon they need,—nor day, nor night;—
God is their Temple, and the Lamb their light.
And shall not Israel's sons exulting come,
Hail the glad beam, and claim their ancient home?
On David's throne shall David's offspring reign,
And the dry bones be warm with life again.
Hark! white-rob'd crowds their deep hosannas raise,
And the hoarse flood repeats the sound of praise;
Ten thousand harps attune the mystic song,
Ten thousand thousand saints the strain prolong;—
"Worthy the Lamb! omnipotent to save,
"Who die'd, who lives, triumphant o'er the grave!"

NEW PUBLICATIONS.

RELIGIOUS.

The Unitarian Doctrine completely refuted, being a friendly and candid Address to Unitarians in general, as also a particular Reply to some late Publications. By the Rev. J. Proud. 2s.

Bonaparte, Emperor of the French, considered as the Lucifer of Isaiah and the Gog of Ezekiel. By L. Mayer. 3d Edit. 1s. 6d.

An Address to Baptists and Pædobaptists. 6d.

The Trial of Antichrist, otherwise the Man of Sin, for High Treason against the Son of God. Tried at the Session's House of Truth, before the Rt. Hon. Divine Revelation, Lord Chief Justice of his Majesty's Court of Equity; the Hon. Justice Reason of the said Court; and the Hon. Justice History, one of the Justices of his Majesty's Court of Information. Taken in Short Hand. By a Friend to St. Peter. 2s. 6d.

The Office and Operations of the Spirit of God as a Witness: the substance of a Sermon delivered at Pell Street Chapel. Intended as an Antidote against the Sandemanian Heresy. By J. Nicholson. 9d.

The Constant Superintending Agency of God, a Source of Consolation in Times of Public and Private Calamity. A Discourse delivered to the united Congregations of Protestant Dissenters in Exeter, Nov. 2d, 1806. By Lant Carpenter. 1s.

A Catechism, in which the most important Parts of Religion are taught in Scripture Language only. 4d.

Counsels of Prudence, for the Use of Young People, a Discourse by Dr. Lardner. A new Edition. By B. Flower. 1s.

MISCELLANEOUS.

A New Dictionary of the Spanish Language. By Henry Newman. 2 vols. 8vo. 1l. 1s.

The Bibliographical Miscellany, or Supplement to the Bibliographical Dictionary; containing an Alphabetical Account of all the English Translations of the Greek and Roman Classics, &c. &c down to the present Year. By Adam Clarke. 2 vols. 18s.

Recollections of the Life of the late Right Hon. C. J. Fox. By B. C. Walpole, Esq. 6s.

The Independent Man, or an Essay on the Formation and Developement of those Principles and Faculties which constitute moral and intellectual Excellence. 8vo. 18s.

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More Miseries, addressed to the Morbid, the Melancholy, and the Irritable. By Sir Fretful Murmur, Knt. Plate. 5s.

POETICAL.

The Seasons in England. By the Rev. W. C. Taylor, A. M. 8vo. 4s.

Hours of Leisure, or Essays and Characteristics. By G. Brewer. 7s.

Monody to the Rt. Hon. C. J. Fox. By J. Thelwall. 1s.

The Poetical Register, and Repository of Fugitive Poetry, for 1804, being the 4th vol. of the Series. Crown 8vo. Fine Paper, Hot-Pressed. 10s. 6d.

CORRESPONDENCE.

The following Communications are received, and intended for Publication, viz.—Rhapsody on an Ink-Stand—Sonnet, addressed to a Friend on his Voyage to the West Indies—Epitaph on the Rev. Baxter Cole—R. A.'s Reflexions on Eternal Punishment—D.'s Enquiry concerning Dr. Watts's last Thoughts—P.'s Arguments against Church Discipline—A Christian on the Extent of the Divine Decrees—T. M. on the Want of Zeal in Unitarians—The Pastor's Advice to the Young, a Poem—No-Bigot on Dissenting Ministers playing at Cards—The small Number of Unitarian Ministers, the Cause of the slow Growth of Unitarianism, by J. T.

We are again obliged to apologise to our Correspondent *Gogmagog*, for delaying to insert his second Letter on Bishop Burgess' "Principles." The delay has arisen, as we trust he will believe, not from want of a just sense of the value of his communications, but from the number of articles of temporary interest, whose insertion could not be postponed. The letter in question shall appear in the next number.